

I.R. REGISTER REGY
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Arthur Miall
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THE Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXVIII—NEW SERIES, No. 1138]

LONDON: WEDNESDAY, SEPT. 4, 1867.

PRICE { UNSTAMPED .. 5d.
STAMPED..... 6d.

UNIVERSITY COLLEGE, LONDON.

SESSION 1867-68.

The SESSION of the FACULTY of MEDICINE will COMMENCE on TUESDAY, October 1st. Introductory Lecture by Professor GRAILY HEWITT, M.D., at Four p.m.

The SESSION of the FACULTY of ARTS and LAWS will begin on WEDNESDAY, October 2nd. Introductory Lecture by Professor HENRY MORLEY, at Three p.m.

The EVENING CLASSES for Classics, Modern Languages, Mathematics, the Natural Sciences, Law, &c., will COMMENCE on MONDAY, October 14th.

The SCHOOL for Boys between the ages of Seven and Sixteen will REOPEN on TUESDAY, September 24th.

Prospectuses of the various Departments of the College, containing full information respecting Classes, Fees, Days and Hours of Attendance, &c., and Copies of the Regulations relating to the Entrance, and other Exhibitions, Scholarships, and Prizes, open to competition by students of the several Faculties, may be obtained at the Office of the College, on application, either personal or by letter.

The College is very near the Gower-street Station of the Metropolitan Railway, and within a few minutes' walk of the Termini of the North-Western, Midland, and Great Northern Railways.

August, 1867.

JOHN ROBSON, B.A.,
Secretary to the Council.

BAPTIST UNION.

PRELIMINARY NOTICE.

At the cordial and unanimous invitation of the Baptist Churches of Cardiff, the next AUTUMNAL MEETINGS of the BAPTIST UNION will be held in that town on TUESDAY, WEDNESDAY, and THURSDAY, October the 8th, 9th, and 10th 1867.

DAVID JOSEPH, Esq.,
Ely Place,
Chairman of Local Committee.
Rev. A. TILLY,
Cardiff,
Corresponding Secretary,
To whom letters are to be addressed.

MORNINGTON CHURCH, HAMP-STEAD-ROAD, will be reopened on SUNDAY NEXT, SEPTEMBER 8th. The Rev. THOS. T. LYNCH will preach. Service at Eleven.

STOCKWELL ORPHANAGE,

Opposite Dudley-place, Clapham-road.

On MONDAY, Sept. 9, Mr. C. H. SPURGEON, President of the Orphanage, will LAY the FOUNDATION STONE of THE HOUSES FOR ORPHAN BOYS, On the Ground at Stockwell.

The Ground will be opened at Three o'clock; and Tea will be provided at Five o'clock.—Tickets, One Shilling each, may be had by letter, addressed to the Secretary, Tabernacle, Newington, S.

ALEXANDRA ORPHANAGE for

INFANTS, Albert-road, Upper Holloway, N.

For Infants between One and Five Years of Age from any part of the Kingdom.

The NEXT ELECTION of TWELVE INFANTS will take place in NOVEMBER. Immediate applications should be made for forms to fill up for candidates.

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Office, 56, Ludgate-hill, E.C.

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Annual subscriptions, 10s. 6d., 21s., and upwards; Life Donation, £1. 5s., 10s., and upwards; the votes increasing in proportion to the subscription.

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SAMUEL WHITFORD, Secretary.

July, 1867.

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VOL. XXVIII.—NEW SERIES, No. 1138.]

LONDON: WEDNESDAY, SEPT. 4, 1867.

PRICE { UNSTAMPED.. 5d.
STAMPED.... 6d.

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Ecclesiastical Affairs.

FIRST REPORT OF THE RITUAL COMMISSION.

THE Commission appointed by the Crown to inquire into, and from time to time report on, "differences of practice" which have arisen from "varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and other services contained in the Book of Common Prayer, according to the use of the United Church of England and Ireland, and more especially with reference to the ornaments used in the churches and chapels of the said United Church, and the vestments worn by the ministers thereof at the time of their ministration," have presented their first Report. It is signed by all the Commissioners, with certain reservations attached to it by three of their number. It is restricted exclusively to the question of vestments, which it briefly disposes of in the following sentences:—"We find that while these vestments are regarded by some witnesses as symbolical of doctrine, and by others as a distinctive vesture whereby they desire to do honour to the Holy Communion as the highest act of Christian worship, they are by none regarded as essential, and they give grave offence to many. We are of opinion that it is expedient to restrain in the public services of the United Church of England and Ireland all variations in respect of vesture from that which has long been the established usage of the said United Church, and we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process of complaint and redress. We are not prepared to recommend to your Majesty the best mode of giving effect to these conclusions, with a view at once to secure the objects proposed, and to promote the peace of the Church."

In estimating the value of this Report, our readers will do well to bear in mind that, while it carries with it the moral weight which naturally attaches to an opinion formally subscribed, after "diligent inquiry," by a body of men acting on behalf of the Crown, it is utterly devoid of legal authority. Indeed, it cautiously abstains from giving the faintest hint as to the law of the case—thus suggesting the inference that the Ritualists cannot be summarily convicted of taking a liberty which the "rubrics, orders, and directions" of the Church, strictly interpreted, would prohibit them from taking. It gives no opinion whatever as to the sacramental and sacerdotal theories which the new vestments are intended to symbolise, nor as to whether they are in harmony with the teaching of the Church of England, and should or should not be maintained by her clergy. It merely pronounces variations from long established

usage in ministerial vestments inexpedient, and says that they ought to be restrained by means of some process of complaint and redress which would be easy and effectual for aggrieved parishioners. It does not strike at the new Ritual practices as such. It does not strike at the ecclesiastical dogmas of which they are the "outward and visible signs." What it does strike at, and all that it strikes at, is the indiscretion of introducing these innovations into parishes in which they are likely to give "grave offence." What it recommends, and all that it recommends, is that aggrieved parishioners may be provided with some legal means of resisting such indiscretion. It scarcely deserves, therefore, the fervid eulogies of the *Times*, as a triumph of common sense. It evades, rather than solves, the question in which the public is chiefly interested—namely, whether Catholic ritual do, or do not, enter into the Church of England system of worship—be or be not in accordance with law, reason, or Christianity.

The Report is, for all practical purposes, as useless as it is morally unauthoritative. It suggests a remedy very much resembling in efficacy the expedient recommended to children for catching birds—that of putting salt on their tails. The Ritualists, in surveying the position in which the Commissioners leave them, will, of course, compare their actual gain with their contingent loss—the liberty they have, with the restraints proposed to be put upon them. The silence of the Report tacitly sanctions both the legality and the ecclesiastical propriety of their innovating practices, in the event of their being adopted without raising inconvenient opposition. Thus much they will naturally regard as a real service rendered to their cause. The restrictive legislation at which the report points is vague, remote, impracticable. In the first place, when the recommendation to provide for aggrieved parishioners an easy and effectual process of complaint and redress comes to be embodied in the clauses of an Act of Parliament, may it not assume even in the eyes of the Commissioners themselves a very ugly look? Who are they that will legally pass under the definition of "aggrieved parishioners"? How many must they number, or what proportion must they bear to the rest of the parishioners, in order to give them a *locus standi* for complaint and redress? Is any distinction to be drawn between communicants and non-communicants, between Anglicans and Dissenters? Is the law (when there is a law) to be put in motion by any parishioner, whatever may be his spiritual relation, and simply in virtue of his political relation, to the Established Church? Into what Court is he to carry his prosecution, ecclesiastical or civil? By what penalties is the law to be enforced? Then, as to the law itself, it has yet to be enacted—that is, it has to be agreed to by both Houses of Parliament. Is that agreement a probable contingency? May not a Householder Commons, for example, think that teaching as well as vesture should be subject to some restraint? May it not attempt to drive the wedge of parochial interposition further than the Commissioners have the least idea of? Their suggestion, which looks so innocent and so simple, opens the whole question of clerical responsibility. Are the clergy to rule their congregations *quoad sacra*, or are their congregations to rule them? The Ritualists, we think, may conclude that they are tolerably safe against the early enactment of any law for restraining their innovations. So the Report, as far as they are concerned, amounts to this—the legality of the position they have assumed is tacitly admitted—the Catholic doctrine they teach is not condemned—but it is proposed to limit their discretion in the matter of unusual vestments by a law, and a legal process, never likely to be enacted. They may well chuckle over this preliminary Report. "The voice is the voice of Jacob, but the hands are the hands of Esau."

Indeed, this document only furnishes another proof to our minds that it has become impossible to adapt a State-Church to the altered condition of society in these days. So completely has the mind of the country outrun the institution as originally settled, that it cannot be made by the wit of man to answer the purposes which its founders had in view. It cannot secure uniformity either of teaching or ritual—it cannot promote Catholicity. It cannot make itself national, in the sense of embracing in its arms the whole people of the United Kingdom, nor can it, on the other hand, obtain the liberty of unestablished and unendowed religious communities. Uncontrolled by law—and practically it is uncontrolled—it drifts inevitably through sacerdotalism to Rome. Pulled up by law, before it has split upon that rock, it will be unable to bear the strain, and the very effort to save it will rive it asunder. So entirely is it out of keeping with the maxims and spirit of the age, with its tone of thought and its methods of action in all other matters, that it is past mending. The first serious attempt to repair it will bring it down to the ground. The Church is an organ of religious sentiment and activity—but where sentiment is individually free, and activity has outgrown the forms which once sufficed for it, law has ceased to be applicable to the regulation of its affairs. For law implies restraint and coercion—and spiritual life in the present day will bear neither. Any *bond fide* effort to give effect to the conclusions of the Commissioners will introduce a period of indescribable anarchy—and the end will be that as law has evidently ceased to be available for spiritual ends, it will be withdrawn from the province in which conscience claims supremacy, and will take back the property it has hitherto set apart for religion, and devote it to secular and truly national purposes.

ECCLIASTICAL NOTES.

We commented last week, in terms which a remarkably High-Church journal has pronounced to be very satisfactory, on the Bishop of Oxford's speech at the Isle of Wight Sunday-school Conference. We thought, when we wrote, that the Bishop of Oxford was a fair specimen of a good Churchman, but we have since ascertained that this cannot be the fact. A very well-informed correspondent of the *Guardian* gives us such information as convinces us of our error. We are here told that the whole Sunday-school system is an invention of the Church's "enemies," and that the Church has now discovered her error in accepting it. "The Church," says this candid writer, "received the Sunday-school system from the Dissenters, while she has not attended to the system of publicly catechising in church appointed by her own laws." "Her own laws!" Do these words mean that every clergyman neglects to obey the laws of his Church? Is it possible? When such great attention is attracted to rubrics and vestments, anise and cummin,—when the watchword has gone forth, "the rubrics and nothing but the rubrics,"—is it, we repeat, possible that every clergyman systematically neglects some of the most important of all the rubrics in the Book of Common Prayer?

Well, it is not very possible, but it is a fact that they do, and we are indebted to the correspondent of the *Guardian* for reminding us of the circumstances. The rubrics upon this subject are as follows:—

1. The curate of every parish shall diligently upon Sundays and holidays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this catechism.
2. And all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices (which have not learnt their catechism) to come to the church at the time appointed, and obediently to hear, and be

ordered by the curate, until such time as they have learnt all that is here appointed for them to learn. Now, if anyone wanted an illustration of the exact character of a baptized clergy, he would find it in the history of these rubrics. We have known these identical red-letter rules to be paraded as a proof that the Established Church has always carefully looked after the Scriptural education of children, whereas the fact is, that those rubrics have been uniformly disobeyed from the very moment of their ordination. Such duty as is indicated in these rules will not be performed by any but faithful men. It is not on the whole a pleasant thing to catechise children, and it not being a pleasant thing, the clergy have first avoided and then utterly neglected it. What! And they have sworn to do it? Yes; they have sworn; but what has ever come of clerical oaths, and ecclesiastical canons, and Dissenting trust-deeds, has come of the rubrics about catechisation. Enthusiastic Dissenter! Don't be too anxious to cast a stone at your brother Episcopalian. Look at the rubrics in your trust-deeds to which your minister has virtually sworn, and then cast a stone if you dare. But why, after all, should there be such allowed laxity in clerical but in no other morals? All other classes of the community are obliged to obey the law: in the clerical, Church and Dissent, the breach appears to be more honoured than the observance. The result we see in the utter demoralisation of all society.

The increase of Bishoprics Bill has, after all, done some good. It appears to be agreed, on all hands, that there is no prospect whatever of the Established Church obtaining additional bishops. The fact that the House of Commons has so decisively rejected the proposal to allow the Ecclesiastical Commissioners to endow the proposed bishoprics from the fund for the increase of religion in "poor populous places," seems to have settled the majority of Churchmen. They have come round, in fact, to the opinion which we expressed when this Bill was first brought in—namely, that there are no Churchmen in the kingdom who would care to invest 75,000*l.* in a new bishop. This fact seems now to be universally acknowledged. But, then, what is to be done? It is known by all Episcopalians that their dioceses are very badly and inefficiently administered. Either bishops are lazy, or they devote to social and political what should be devoted to ecclesiastical and religious concerns. This appears to be the view of a correspondent of the *Guardian*, who writes—

We might, perhaps, hope to obtain an increase of the Episcopate somewhat commensurate to our wants—that is, of separate and independent dioceses—if the main body of our present bishops retired altogether from the House of Lords. The exceptions being—permanent peerages attached to the two English Archbishoprics, and to the Primacy of Ireland, also to the three superior English Bishoprics of London, Durham, and Winchester. Besides these there might be a rotation of Episcopal Peers from the remaining body of bishops, as now from the Irish sees, and to the following extent:—Three from the province of Canterbury, one from that of York, and two from Ireland.

There would thus be twelve bishops in Parliament, enough to satisfy the principle of Church and State alliance, if that principle is to be upheld, and enough, if not, to defend the Church's temporal interests, at least to protest against any violation of them, which is, after all, all that the existing number of bishops in Parliament can do.

"Church and State alliance," if that principle is to be upheld, and the diminution at once of twelve spiritual peers—why what is the world coming to? It really seems to be coming to Anti-State-Churchism, when, of course, society—ecclesiastical and social—will lose all the bonds by which it is now connected together, and—justice reign.

We are not careful to notice all the freaks of the extreme High-Church party, for, if we were to do so, we might fill these columns every week with little else. There are, however, Churchmen's freaks which are worth noticing. For instance. According to the *John Bull* of last week there was a dedication festival at St. Michael's, Shoreditch. After the incense, genuflections, and other pleasant day theatricals customary at such churches, the Rev. W. J. Bennett, of Frome, preached, and in preaching alluded to the late incumbent of the church. "The last letter," said Mr. Bennett, "I received from him was on the subject of a controversy with the set over him on one of the most solemn Catholic doctrines of the Church, prayers for the dead. I feel it to be my most solemn duty at this moment, my most solemn responsibility, to ask you all, when the Lord Jesus is on the altar, to pray for the soul of the departed one." Mr. Bennett is a good ecclesiastical scholar; he knows as well as we do that prayers for the dead were purposely left out of the English services by their composers. And yet? Look at such an example of law and order!

Look at that? Look at what followed! There

was a luncheon "after church," when the Rev. H. D. Nihill, of Manchester notoriety, gave the toast of "Church and Queen," which, says the *John Bull*, was "almost the only toast at which the company did not rise." We gather, as far as can be gathered at a single meeting, from the proceedings at this place, that while the ultra Church party is not the most loyal party in England—as it never has been—it, at the same time, does not contemplate any secession from the Establishment. It is strange to us, to find men like Mr. Nihill such enthusiastic admirers of Bishop Tait. Mr. Nihill, it will be remembered, was cast out of the diocese of Manchester because of his ultra-ritualism; he now says that "it was his firm conviction that the Bishop was placed over that diocese by Providence, for the special purpose of allowing Catholics to obtain under his truly liberal government a position which would be unassailable." In other words, he expressed his conviction that the Bishop of London did not differ from most other bishops, in hunting with the hares and running with the hounds.

We do know that there is a good deal of intolerance in bad human nature, and that the want of tolerance is always exhibited in bad ecclesiastical nature, which generally means the worst of all human natures. As intolerance is generally exhibited in bad language as well as in bad morals, we are not surprised to find the following in the correspondence of the *Churchman*. "The pertinacity with which some Liberation Society Dissenters continue to declare what they must know to be nothing else than wilful falsehood, viz., that the Church is endowed by the State, must disgust any man of integrity, but it does not astonish those who recollect that a lie, if constantly repeated, may come to be believed at last." This is signed by "Presbyter Anglicanus," and it is another illustration of the "gentlemanly" manners of clergymen.

THE COMMISSION UPON RITUAL.

The commission upon the ritual of the Church of England have agreed upon the following report:—

To the Queen's Most Excellent Majesty.

Your Majesty having been graciously pleased to issue a commission reciting that "differences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and other services contained in the Book of Common Prayer according to the use of the united Church of England and Ireland, and more especially with reference to the ornaments used in the churches and chapels of the said united Church and the vestments worn by the ministers thereof at the time of their ministration,"—and that "it is expedient that a full and impartial inquiry should be made into the matters aforesaid with the view of explaining or amending the said rubrics, orders, and directions, so as to secure general uniformity of practice in such matters as may be deemed essential,"—and enjoining your commissioners "to make diligent inquiry into all and every the matters aforesaid, and to report thereupon from time to time as to them," "or any ten or more of them," "may appear to be most expedient, having regard not only to the said rubrics, orders, and directions contained in the said Book of Common Prayer, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such matters, or any of them, as they," "or any ten or more of them," "may think fit to recommend,"

We, your Majesty's commissioners, have, in accordance with the terms of your Majesty's commission, directed our first attention to the question of the vestments worn by the ministers of the said united Church at the time of their ministration, and especially to those the use of which has been lately introduced into certain churches.

We find that while these vestments are regarded by some witnesses as symbolical of doctrine, and by others as a distinctive vesture whereby they desire to do honour to the Holy Communion as the highest act of Christian worship, they are by none regarded as essential, and they give grave offence to many.

We are of opinion that it is expedient to restrain in the public services of the United Church of England and Ireland all variations in respect of vesture from that which has long been the established usage of the said United Church, and we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process for complaint and redress.

We are not yet prepared to recommend to your Majesty the best mode of giving effect to these conclusions, with a view at once to secure the objects proposed and to promote the peace of the Church; but we have thought it our duty in a matter to which great interest is attached not to delay the communication to your Majesty of the results at which we have already arrived.

We have placed in the Appendix the evidence of the witnesses examined before us, the documents referred to in the evidence or produced before the Commissioners, the cases laid before us, which were submitted to eminent counsel on either side of the question, together with the opinions thereupon; also the report on the subject made by the committee of the Lower House of the Convocation of the Province of Canterbury, and the resolutions passed by the Upper as well as the Lower House of that Convocation, and the resolutions passed by the Convocation of the Province of York.

All which we humbly beg leave to submit to your Majesty.

19th August, 1867.

The following are the names of the Commissioners, all of whom signed the report:—

C. T. CANTUAR.	TRAVERS TWISS.
M. G. ARMAGH.	JOHN DUKE COLERIDGE.
STANHOPE.	JOHN ABEL SMITH.
HARROWBY.	A. J. B. BERESFORD
BEAUCHAMP.	HOPE.
A. C. LONDON.	J. G. HUBBARD.
C. ST. DAVID'S.	ARTHUR PENRYN STAN-
S. OXON.	LEY.
C. J. GLOUCESTER	H. GOODWIN.
AND BRISTOL.	J. A. JARRETT.
PORTMAN.	R. J. PHILLIMORE.
EDURY.	R. PATER SMITH.
SPENCER H. WAL-	HENRY VERN.
POLE.	W. G. HUMPHRY.
EDWARD CARDWELL.	ROBERT GREGORY.
JOSEPH NAPIER.	THOMAS WALTER PERRY.
WILLIAM PAGE WOOD.	

The following reservations are made by Sir Robert Phillimore, Mr. Beresford Hope, and Mr. Perry:—

We agree to the main proposition contained in this report, and have therefore signed it, upon the understanding that it does not exclude the consideration of cases in which the authority of the bishop and the rights of the parishioners and congregations are carefully guarded.

ROBERT J. PHILLIMORE.
A. J. B. BERESFORD HOPE.

In signing this report, I think it right to express my conviction that any power to "restrain" the "variations in respect of vesture," to which the report refers, ought to be limited to cases in which "grave offence" is likely to be given by introducing such "vesture" into churches against the mind of the people; and also to state that by "aggrieved parishioners" I understand to be meant those who, being *bond fide* members and communicants of the Church of England, have a reasonable ground for complaint and redress.

THOMAS W. PERRY.

THE EVANGELICAL ALLIANCE, AMSTERDAM.

(From our Correspondent.)

AMSTERDAM, Saturday.

The Conference closed its deliberations on Tuesday evening last week by a farewell meeting. The proceedings on Monday and Tuesday were more interesting, because more intelligible, than those of previous days. The subject discussed was "Christian missions with regard to nationality." After papers had been read by Professor GEZ, of Göttingen, and Pastor ZAHU, of Bremen,

The Rev. W. FAIRBROTHER, London Missionary Society, presented a paper, in which he showed what Christianity had recently done for several heathen countries. He said very grave questions arose as to the amount of assistance which these Christians should receive from other lands; what relationship the foreign missionary should hold to the native pastor; whether for purposes of consolidation and extension the missionary should endeavour to found systems of church-government similar to those he left behind him in the land of his fathers, or whether he should leave these churches to the teaching of the Word of God and the guidance of the Holy Spirit. To answer these questions did not fall within the scope of his paper, but he concluded with a few suggestions. The purity of the first churches in heathen lands should be strictly maintained as a means of perpetuation and extension. At the earliest practicable period the churches should be left to their own resources and self-government, as the best means of developing a healthy and vigorous Christian life in the community, and leaving the foreign missionary at liberty to extend his operations in other lands where Christianity is unknown. The consolidation into certain forms of ecclesiastical polity or modes of extension may be safely left to the churches, in lands where they now exist, or may be called into existence, with the conviction that the Great Head of the Church will watch over their interests, and overrule all things for the final triumph of truth.

Mr. BAXTER read a brief paper showing the work done by the society for promoting female education in the East. The sphere of the society's operations extended from the Mediterranean, eastward, to China, and included that empire, the Malayan peninsula and archipelago, Burmah, India, Ceylon, Mauritius, and the Levant. The society had sent out 124 qualified teachers, and 295 young school-mistresses trained by them were now in native employment. 365 schools were in correspondence with the committee, containing, according to the latest accounts, above 15,000 scholars, including some of all ages. European teachers went to the high-born ladies secluded within the walls of the harem and the zenana, and gathered into Bible and sewing classes women of the lower ranks.

Mr. W. E. SHIPTON brought forward the claims of young men of the middle class in the great cities of Europe. He was glad that he was allowed to do so on the day set apart for the discussion of Christian missions; for, he believed, they needed the care and sympathy of the servants of Christ as much as those residing in heathen parts of the world. He gave a very interesting sketch of the history of the Young Men's Christian Association in London, and entered into statistics of kindred associations throughout the world. He conjectured that there were eight hundred associations, numbering upwards of fifty-five thousand members.

The subject of missions was resumed on Tuesday morning, when the Rev. Dr. MULLENS, of the London Missionary Society, read a paper which eloquently illustrated the influence of Christianity on the developments of national life in modern times. He showed that the agencies of modern missions

were themselves derived from different nations. Christianity was first founded by members of one people, and an exclusive people too. But the missions of present times were sustained by the coin of many countries, and by prayers offered in many tongues. In the great work of missions, no Church, no nation, could claim exclusive pre-eminence, whether in the character of its missionaries, the wisdom of their plans, or the blessing which had followed their labours. Starting with this varied agency, he observed that the communities to whom the missionaries went were involved in errors and sins, not merely as individuals, but as communities. These communities had nationalities—a national opinion and national systems of religion; but all the elements of their national life and all its developments were saturated with heathenism. In view of the foregoing facts, he asked on what system missions should proceed, and answered the question by showing that there was no "royal road" to the conversion of nations, but that to teach, to instruct, to invite, was the very first duty of a Christian missionary. Dr. Mullens next showed that in labouring among the people of many nations missionaries should be specially careful to deal with the essentials of national life. He said it was a striking fact that in great empires a healthy change in the religious knowledge and convictions of the people in general might take place to a great degree before direct conversions to Christianity became numerous, or the native churches very large. The condition of the Indian empire at the present moment illustrated this fact in a forcible manner.

The Rev. M. GREEN brought forward the subject of American missions in Turkey. He said the Protestant Churches of Turkey were formed after no ecclesiastical pattern found in Europe or America, but combined in their organisation elements both Congregational and Presbyterian. Religious liberty was the law of the land, but the spirit of the Turks was still one of bitter enmity towards those who renounced Mohammedanism.

The Rev. Dr. CATHER explained the principles of the Systematic Beneficent Society, in the hope that Christians in Holland would be led to adopt some measures to put those principles into practice. In expounding the principles of the society, he said he did not profess to teach any new principle. It was simply that man was taught in the Word of God the Divine idea in regard to property. The teaching of Scripture was as full upon this point as upon anything connected with man's life, interests, and responsibility. The Bible related to four important particulars—doctrine, duty, organisation, and economics—and he contended that the last particular ought to be studied and taught in universities and churches as scientifically as political economy. He showed that the fact of stewardship was taught in the opening pages of the Book of Genesis, that the principle of proportion was taught by the patriarchal dispensation, that order or method in serving God with property was taught by the Jewish dispensation, and lastly, that the Christian dispensation taught liberty of contribution according to the law of love. Dr. Cappadose, who presided over the meeting, was understood to give in his hearty adhesion to the principles of the society.

At the afternoon meeting the following resolution was unanimously adopted:—

The brethren assembled at Amsterdam from various parts of the earth bear testimony to the unspeakable advantage which they derive from the religious observance of the Lord's-day, and they sorrow that in many parts of Europe this happy privilege is imperfectly enjoyed. They therefore desire and pray that members of this Alliance should in their several places of abode and spheres of influence use earnest endeavours to secure from States, principalities, and masters of establishments, for every one the weekly day of rest from labour, so that all may freely and fully participate in the temporal and spiritual benefits of the Lord's-day.

In the course of the afternoon the Rev. Dr. STRANE read the letter which had been adopted by the executive as an expression of their sympathy with the brethren "who are scattered abroad." The letter concluded as follows:—"Finally, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind or be troubled. And we beg you will accept this cordial though brief expression of our regard, together with the assurance that any communication into which you may enter with us through the medium of the Evangelical Alliance will be received with gladness."

This being the last day on which the visitors and friends would dine together, the opportunity was taken of thanking the good friends of Amsterdam for the generous hospitality which they had displayed from first to last. Lord RADSTOCK returned thanks on behalf of English, and Dr. PRIME on the part of American visitors.

In the evening a farewell meeting was held which was very numerously attended. Prayers were offered, and appropriate addresses delivered by several delegates present, and the proceedings closed with the singing of the doxology. It is supposed that about two thousand persons took part in the proceedings of the Conference.

On the following day an open-air missionary meeting was held at a pleasant country retreat a few miles from Amsterdam, when upwards of ten thousand persons attended. The day, which was beautifully fine, was kept as a general holiday. After the meeting had been opened by prayer and a statement given of the working of missionary associations in the Netherlands, the people divided into three groups, before three tribunes, and were addressed in English, French, Dutch, and German. At the close of the meeting, visitors were hospitably entertained, and thus terminated the fifth general Conference of the Evangelical Alliance.

THE SIBBERTOFT CHURCH-RATE CASE.

Commenting upon the ejection of Mr. Smeeton from his farm for refusal to pay Church-rates, the *Leeds Mercury* says:—"It is the fate of such men as Mr. Villiers to help most the cause they detest the most; and we have no doubt whatever that this case will do important service to the agitation for the abolition of Church-rates. It shows us what is the actual position of the question. Lately that position has been much obscured by the professed desire for compromise on the part of the Church-rate champions. We have had grave doubts about the possibility of any such compromise as they desire being carried out; and this case deepens those doubts considerably. Here is a man willing of his own free action to contribute towards the repair of his parish church, but because he will not acknowledge the power of the Church to exact a rate from him, he is turned out of his farm. If this be a fair specimen of the spirit in which the friends of Church-rates mean to deal we shall know what kind of warfare to expect in the future. Mr. Smeeton was willing to pay towards the repair of the church, on the sole condition that his contribution should be regarded as a voluntary one. But the squire would have nothing less than an acknowledgment of the right of the Church to demand and take his money by force of law. This shows us that nothing short of complete abolition will meet the requirements of Dissenters. The champions of Church-rates in Parliament have offered to allow Dissenters to escape from the rate on making a legal declaration of their dissenting principles. This would hardly have saved Mr. Smeeton from the wrath of his landlord. The man who was willing to pay voluntarily, only objecting to compulsion, would certainly not have pleased Mr. Villiers better by making the Nonconformist declaration proposed by those who favour this kind of compromise. The declaration of Nonconformity would simply be a convenient mode of distinguishing the farmers who are to be annoyed and injured to the utmost power of bigoted and tyrannical landlords. Of course, this action of Mr. Villiers is only an indication of the system pursued in his happy parish. The tyrannical disposition that induces a man to make use of his power as a landlord in this way is certain to make itself felt in other ways. That a neighbour of Mr. Villiers had refused a farm to an eligible tenant "simply, solely, and avowedly because he was a Nonconformist," is only a similar act to that of Mr. Villiers; and we are not surprised even to hear that a little girl had been turned out of the national school because her parents, being Baptists, had not had her christened. Both acts are dictated by the same spirit, and are equally unjust, although there may be a good deal of difference as respects the legality of the several actions. A landlord has an undoubted legal right to refuse his farms to whom he pleases, but neither squire nor clergyman has any right to exclude a child from the benefit of a national school because her parents dissent from the Church on the subject of baptism. The one act leads to the other, and we dare say that, if we knew the details of village history, in many a parish we should find that the punitive power of squire and parson is not much more limited by law than it is by justice.

THE REAL PRESENCE DECLARATION.

Some little time ago some twenty-one clergymen forwarded to the Archbishop of Canterbury a declaration in reference to the real presence in the Sacrament. Against this the Church Association drew up a protest, to which a number of signatures are attached, including those of the Marquis of Westmeath, the Earl of Bandon, Lord Nevill, Mr. Horsfall, M.P.; Mr. R. P. Long, M.P.; Lieutenant-Colonel Rowlandson; Deans Law, Close, and Hoare; Canon Champneys and Auriol; Archdeacons Hill and Prest, &c., &c. The protest was forwarded to the Archbishop on the 10th inst. by Mr. J. C. Colquhoun, chairman of the Council. The following is the reply of the Primate:—

Addington Park, August 24, 1867.

My dear Sir,—I have duly received the memorial addressed to me by yourself and others in reference to a statement presented to me in the month of May last, bearing the signatures of twenty-one clergymen of the Church of England. The object of your memorial seems to be to place certain paragraphs of that statement in juxtaposition with passages quoted from a sermon of Archbishop Denison's, which became the subject of a trial, and to argue that the paragraphs of the sermon having been condemned in that trial, I ought equally to condemn the corresponding passages in the statement. How far I should be justified in pronouncing such condemnation the following remarks will show:—The result of that trial was that the court, consisting of the Archbishop of Canterbury (Dr. Sumner), assisted by Dr. Lushington and two learned Professors of Divinity, determined that the doctrines of the said paragraphs in the Archbishop's sermon were directly contrary and repugnant to the 28th and 29th Articles of Religion, and pronounced the Archbishop to be deprived of all his Church preferment. This judgment was set aside on appeal, because the proceedings were commenced too long after the offence to satisfy the requirements of the statute, and no judgment was given by the higher court on the merits of the case. It is contended by the memorialists that the sentence remains to this day good and sufficient as a judicial condemnation of the Archbishop's opinion, because the higher court, while it set aside the sentence, rely on technical grounds, intimated no opinion whether the Archbishop had committed any ecclesiastical offence. But this observation of the Court of Appeal does not give the sentence of the court below the force of a legal decision, otherwise the Archbishop would have been deprived at once of all his preferment. In the present state of the case, therefore, it cannot be said to be penal to hold the doctrines promulgated by the Archbishop in his sermon, and quoted by the me-

morialists from the statement. The most that can be said is, that the doctrines quoted from the statement are identical with those published by Archbishop Denison. Have been pronounced by Archbishop Sumner, assisted by Dr. Lushington, one of the most eminent of our ecclesiastical lawyers, and two learned divines, to be repugnant to the Articles of the Church of England, and that thus far there is a presumption that they are erroneous. What might have been the issue had the higher court decided the case upon its merits it is of course impossible to say: nor would it be at all becoming in me to anticipate the decision of any ecclesiastical court before which the paragraph quoted by the memorialists might be brought; inasmuch as I myself should most probably be one of the judges to try the case in the final Court of Appeal. No judge ought to be asked beforehand to give a private opinion as to the way in which he would decide a cause that might be brought eventually into his court.

Believe me, my dear Sir, very faithfully yours,

J. C. Colquhoun, Esq. O. T. CARTER.

On the 27th Mr. Colquhoun acknowledged this reply, thanking his Grace for his clear statement of the bearings of Archbishop Sumner's judgment, and at the same time pointing out:—

That the issue on the merits, sought by the prosecutor, was evaded by Archbishop Denison and his counsel, Dr. Phillimore, who thereby showed their strong, and, doubtless, well-founded conviction, that the judgment against them would have been confirmed by the higher Court, and would have led to the deposition of the Archbishop, as holding doctrines repugnant to the Articles of our Church. This, however, is a matter which, till another issue is raised and brought to trial, must remain for reasonable inference, and on which the memorialists have neither the desire nor the right to ask the opinion of your Grace.

But what they venture to submit to your Grace's careful consideration is that, distinct from any legal judgment, there is a moral weight attached to the opinions of the Episcopate which we trust they will always command. And the evident object of these twenty-one clergymen, who addressed your Grace through Archbishop Denison, and thus made public their Romish sentiments on the Eucharist, was to insinuate that, if your Grace and the Bishops of the southern province received these opinions in silence and suffered them to pass without censure, they might represent the Episcopate as either concurring with them or at least regarding their views as not censurable or contrary to our Articles.

It was this evil, which the memorialists felt to be grave, that led them to submit the question to your Grace's consideration.

Mr. Colquhoun then recalls, with satisfaction, the prompt action of his Grace in a particular case affecting the question in his own diocese. He then condemned a *Eucharistic Manual* "as using the very language of the Church of Rome, against which the Church of England has protested." Mr. C. hopes that the same decisive course will now be taken.

THE SUNDAY SCHOOL QUESTION.

A London Sunday-school superintendent, apropos of the Bishop of Oxford's last speech, thus records his experience in the *Times*:—"I am superintendent of a school in a populous London parish. We have 700 children in attendance, varying in age from five to twenty years. Walk into my school on Sunday afternoon. Go to the senior class of twenty grown youths, curtained off from the rest. They are studying St. Paul's journeys with zest and interest, under the guidance of a well-read Christian gentleman. Go to the infant class, in its separate room. You will see fifty little dots, sitting perfectly still, not from fear of 'horrid faces' and 'knocks on the head,' but from sheer delight at the winning smiles and soft voices of the lady who is telling them about Joseph in the pit or Daniel in the lion's den. Go from class to class between these two extremes; you will not find one child asleep nor one in twenty fidgety. Yet we have neither rewards nor punishments, in the strict sense of the words. We have no 'bribes' in the shape of van excursions or prizes gained by competition (however good in their way), while our discipline is a moral one and of the simplest character. What is the influence at work? It is the personal interest of intelligent and sympathising men and women in the individual children committed to them. This is the secret of the Sunday-school, and it is at work in thousands of cases. But why confine children so long? The teaching in our school lasts forty-five minutes, and the hymns and prayers, a short and lively catechising from the superintendent's desk after the lesson, and a little time for friendly talk between teachers and children, occupy thirty-five minutes more. *C'est tout*. And the junior classes are sent away twenty minutes earlier. But the morning school? Yes, we have one. It is entirely voluntary, and the children who do come (about half as many as in the afternoon) are those who care most for the teachers and the lessons. These would be the first to regret our closing in the morning. But why separate children from parents? I ask, in reply, first, what are most parents likely to teach them? Secondly, is the Church to forget the words, 'Feed my lambs'? But there are some pious and intelligent people among the poor. Certainly. And I say, shut up the Sunday-school, and see how they will cry out."

The *Daily News*, in the course of an excellent article on this subject, says it is not surprising to hear that many of the best friends of the Sunday-school system are complaining of its failure.

From all quarters the complaint is made that it does not realise the expectations nor effect the objects of those who spend most time and energy upon it. But there does not seem to be any distinct statement of what those objects are, and the expectations entertained about it seem to be of the vaguest character. Arising out of a great impulse of Christian philanthropy, and

sustained by that impulse, it has never strictly defined its objects nor distinctly constituted its methods. At the present moment its supporters seem to be divided as to both objects and methods—some declaring that its sole purpose is religious instruction, some that its real utility is in supplementing the deficiencies of our educational system. This indefiniteness of aim very greatly affects its practical working. Unity of aim, and method, and gradation of instruction in the classes of each individual school is so much preached to the teachers that they evidently find very great difficulty in practising it. Indeed, much organisation must, from the nature of the case, be impossible, and the advantages of "drill and rhythmic movement," of which Mr. Carlisle thinks so much, must be entirely unattainable. The very conditions under which Sunday-schools exist forbid any such organisation as that of National or British schools, and it is absurd to accuse them of failure because no such orderly action can be attained in them, and no such results be shown. But the humbler constitution suggests a different, if not a humbler purpose. The one thing a Sunday-school teacher can do is to exert a personal influence over a small circle of scholars. He has not time to educate them, nor power to discipline them, nor the special training necessary to drill them; all that he can do, meeting them as he does, for a few hours on one day in a week, is to establish a relation of personal interest and sympathy between himself and them, and to make that interest and sympathy the means of communicating such information and such moral and intellectual stimulus as he can give and they can receive. The information may not be complete or systematic, nothing but disappointment can come of aiming at completeness in so fragmentary and occasional a system of instruction—but the moral influence may be great and lasting. This moral influence is the true strength of Sunday-schools. They can neither supply the place of day-schools nor do the work of the Church; but they may supplement the necessary deficiencies of the one, and be a nursery to the other, by bringing the moral influence of Christianity to bear upon the children of the poor by personal contact with those who are animated by its motives and filled with its spirit.

If this object were kept in view, we might hear fewer complaints of the failure of Sunday-schools. Such complaints often take the form of lamentations over the limitation of the propagandist power of the system. The classes are crowded with boys and girls, but the pews are not filled by them when they grow up to be men and women. Yet a very able writer in a contemporary declares that the object of the Sunday-school is "to impart religious knowledge and religious training, and, as the chief and most obvious indication of this, to communicate a habit of regular church-going. But if this is the object, it is not very wisely gone about. There are but few clergymen who would think of gathering the young people of their congregation together for the purpose of religious instruction more than once on a Sunday, nor on that once for more than an hour. Yet in the Sunday-school the scholars are gathered to listen to inferior and less trained instruction twice a day, and on each occasion for at least an hour and a-half. But to this is added the hour and a-half or two hours of morning service, in which they are expected to sit still and pay attention. In day-schools the three hours of morning instruction is broken with an interval of relaxation and varied by change of work—in the Sunday-schools there is no break for relaxation, and but slight change of the subject of attention, and such variety as there is is not interesting. To the majority of the children, after an hour and a-half or two hours of school, the service is and must be a fatigue. Of course, so far from creating a habit of church-going, this experience creates a prejudice against it. It is a painful necessity; a yoke which neither their fathers nor they were able to bear, and they throw it off as soon as possible. But even in that vast majority of cases in which this effect is produced by mistaken arrangements the influence of the Sunday-school may not be entirely lost. Our vast non-church-going population are not necessarily utterly irreligious; and for what religion there is among them in the failure of religious organisations and the break-down of the parochial system, Sunday-schools may be entitled to more credit than they claim. We may regret that so many excellent persons see so little the result of their labours in the form in which it would most reward them; but it would be a great mistake to think that their energy is misapplied or their labour is in vain.

The *Sheffield Independent* takes up the defence of Sunday-schools against the Bishop of Oxford's criticism and the Rev. J. B. Sweet's statistics. It says:—

We cannot but think that the Bishop of Oxford's acquaintance with Sunday-schools is extremely limited, and that what he does know of them has been learnt in very ill-managed country schools. He speaks of the evils of mixing growing-up boys and girls with little children and of the necessity of separating the scholars into different classes. It must be a curious school where this is not done; it hardly needed a bishop to tell us the advantage of classification, the desirability of having adult classes in separate rooms whenever it is possible, and the absurdity of subjecting children to a long service in church when already tired by two hours' teaching in school. We should have thought that Bishop Wilberforce might by some chance have occasionally looked into schools where there are no "horrid faces made at the children when they begin to buzz," and where such a thing as "knocking them on the head if they go to sleep" is unknown. Yet he speaks in condemnation of such practices as if he had hit upon a perfectly original idea; and he warns us against expecting to teach a class by amateur and gregarious instruction, as solemnly as if the conductors of Sunday-schools were undertaking to raise up learned divines fit to form future benches of bishops. It is curious to find the Bishop shortly afterwards dwelling on the importance of instilling into the children's minds "knowledge of the Church's system," "the construction of the Prayer-book," and "what marks the distinctiveness of the Church." It is, no doubt, very important thoroughly to ground young men and women in knowledge of ecclesiastical principles, but we have always fancied there were some things much more important, much more beautiful, and much simpler, with which to interest and instruct Sunday-school children. But the Bishop of Oxford does not seem to be aware of the charm that simple Bible stories, well told, have for

children, and he can never, we imagine, have seen how their attention can be riveted in them without any need for "horrid faces" and knocks on the head. Yet he appears to have had a glimmering of the state of things that should exist, though speaking of it as of some unknown phenomenon. "The great thing," he said, "was to make the children happy. Let the teachers make them happy in almost any way they could. Of course there should be a certain colouring of Christianity and religious teaching about it, but get a little amusement into the little things, try to interest them, teach them to sing (they always like that), and tell them little stories, asking them questions afterwards, and make them feel, 'Dear me, what a kind teacher that is!' Never let them get tired; if they go to sleep don't wake them; let them kick their legs about when sitting on the bench, if they like; let them have as much rest as possible, so as to keep their minds in a state of receptivity, and don't expect a great deal immediately from the teaching." So far so good. He must be a very inexperienced and unsuccessful Sunday-school teacher who has not already found out these things for himself—with one or two others of which the Bishop seems to be ignorant. He would learn a good deal if he would attend a "teacher's meeting" connected with some well-conducted school.

In reply to Mr. Sweet's allegation that the present Sunday-school system is a failure—that it is an especial failure regarded as a "nursery to the Church," our Sheffield contemporary replies:—

The individual experience of any man conversant with the relative state of Sunday-schools and churches or chapels in any particular place or district is infinitely more trustworthy than whole columns of statistics founded on doubtful data. And does not all such experience—with very rare exceptions—utterly contradict Mr. Sweet's conclusions? Is it not almost invariably the case that where a Sunday-school is prosperous the church with which it is connected is prosperous too? Let it be granted that many scholars, when they grow up, desert the school in which they have been trained, and do not cleave to its parent church, but get into more or less evil ways. It is unfortunately too true. Are Sunday-schools therefore a failure? Do not, on the contrary, the proportion of scholars that adhere to the principles and truths instilled into their minds on the benches of the school, taking when the time comes their proper place on the teacher's stool and in the church, leave a very fair residuum of grain when the chaff is blown away, and show that the toll of the labourers has not been altogether wasted? Besides, though the function of "nursery to the church" is a most important one, it is by no means the only object of the Sunday-school. If nothing more is done than to keep children away from what the Bishop of Oxford calls "the devil's school, where they play at chuck-farthing or making dirt-pies," that is a good deal, and enough to relieve them from the stigma of failure. As to encouraging idleness, apathy, and irreligion on the part of parents, it is certain that the closing of all Sunday-schools would not prevent or lessen that. The idle, the apathetic, and the irreligious would still get their children out of the way. They would turn them into the streets, and send them to "the devil's school," and will anyone argue that this would be better than forming habits of cleanliness, order, attention, and devoutness, than learning the great truths of Christianity, than acquiring reverence for holy things, than being brought under the many excellent influences that a Sunday-school exerts? Into whatever bad habits they may fall when they become more their own masters, it is impossible for those who have attended a well-managed Sunday-school ever altogether to forget what they have learned, ever completely to throw off the influence it has had in moulding their character. There is such a thing as the "bread thrown upon the waters being found again after many days," though Mr. Sweet's statistics may not be able to take cognisance of it. Depend upon it the Sunday-school system is not a failure, but, on the contrary, an inestimable blessing, the success and benefits of which cannot be gauged.

EXTRAORDINARY SCENE IN A CHURCH.

An extraordinary service was held on Friday night, at the Church of St. Michael and All Angels, Shoreditch. It was "within the octave of the Dedication Festival," and the preacher was Dr. Gray, Bishop of Capetown, or, as the announcement issued by the parochial clergy styled him, "his Grace the Metropolitan of Capetown." There were at least fifty lighted wax candles upon the altar, two large candelabra, one on the north, the other on the south side, in addition to a long row of lighted candles on the rood screen, and an abundance of gas jets. There were flowers also. The hour appointed for service was eight o'clock. It was commenced with a processional hymn, at the first note of which there came from the vestry at the north-east corner of the church a youth habited in a bright red cassock, having over it what appeared to be two slips of cambric, one in front and one behind. He held on high a large golden cross. He was followed by a long train of surpliced choristers, two abreast, men and boys, bearing banners containing various emblems, other youths dressed in red and cambric, three or four clergymen whose hoods showed them to be Bachelors of Arts of the University of Oxford, one a D.C.L., who wore a crimson and scarlet hood, and one who had a simple black hood, who appeared to act as chaplain to the bishop. The bishop came last but one, followed by a deacon who bore a white flag, on which there was a representation of the cross. The procession moved from east to west along the north aisle, and then went to east down the nave to the altar, where all took their places according to their rank.

Before the bishop's sermon began, an extraordinary incident occurred. "Father Ignatius," after service in the Church of St. Bartholomew's, Moor-lane, and a prayer-meeting in the schoolroom, told the congregation that he should like them, as Bishop Gray was preaching at St. Michael's, to show their admiration of the bishop for his bold defence of the truth against the errors of Dr. Colenso by going in a body to thank him for it, and to ask his blessing;

those who were in favour of doing so were to hold up their hands. All consenting, Mr. Lyne sent word to the bishop of their intention, and then they went in procession to the church, men walking two and two first, the women following, to the number of over two hundred. They arrived at the church about the middle of evening prayer, and greatly frightened the churchwarden, who took them for a body of rioters come to attack the church. However, his fears were soon dispelled. At the conclusion of the prayers the Bishop of Capetown entered the pulpit, and informed the congregation what had taken place, expressing his pleasure at the demonstration and willingness to give them his episcopal blessing. As these people had already attended service, and could not remain to hear his sermon, many of them having a long distance to go, he should give his blessing at once. The regular congregation, who would receive his blessing after the sermon, he desired to stand up, while Ignatius and his people were to kneel down. This being done, the bishop, who appeared greatly moved, then solemnly gave his blessing. After a few minutes silence, Father Ignatius and his congregation retired from the church, and the sermon proceeded.

THE CONDITION OF CHRISTIANS IN TURKEY.

Another series of reports on this subject from her Majesty's Consuls in the Ottoman Empire has been printed.

Vice-Consul Rassam, of Moosul, reports that "since the time of the Tanzimat (reform) the Christians were placed on a level with the Mohammedans, enjoying the same protection and privileges, and both creeds were equally favoured by the Government; and this benign act lessened the bigotry of the Mohammedans, and caused sociality among both creeds compatible with their customs and manners. The old prejudices have passed away; the Christians may wear any kind of dress, and ride horses at their pleasure. Their religion and churches are respected; their ecclesiastics are treated with consideration both by officials and social intercourse with one another. There are, however, two instances which to the Mohammedans are insurmountable—to rise before a Christian, and to receive in the Mehkemeh (court of justice) the evidence of a Christian against a Mohammedan. The laws of the Turkish Empire are wholesome, the wishes of the Government in general are laudable, the Christians, with the exception of the two cases I have mentioned, have liberty of action, and are on the same level with the Mohammedans; but it is the Pashas who cause discontent by taking bribes from one and act with injustice to another."

Consul Taylor, of Diabekir, says:—"The principal stipulations accorded by Turkey to her Christian subjects were:—1. The right to buy and possess landed property without hindrance; 2. Representation in the local medjlises or councils; 3. Non-interference in religious matters, rites, and obligations; 4. The admission of Christian evidence in mixed cases as affecting Moslems; 5. Non-employment of offensive epithets towards Christians, as 'Giacur,' &c.; and 6. Political and social equality for members of all creeds and classes generally. The first, second, and third stipulations alone have been properly observed, while the other three, though admitted theoretically, scarcely have the full practical effect to render them useful or valuable. The grand complaint of all Christians, the universal ground of their undisguised discontent and constant agitation, lies in the total non-observance of the sixth stipulation, for the due performance of which, I firmly believe, they would barter all the others."

Consul Holmes, of Bosnia Serai, reports:—"I have an experience of more than twenty-five years in Turkey, and without hesitation I declare, that the improvement in the general position of the Christians, whether in Bosnia, or in other parts of the empire, during that period has been very great indeed. In Bosnia there is no special oppression or grievance of which the Christians can justly complain, except that of not obtaining equal justice with the Mussulman, or being considered on a social equality with him. The improvement in the consideration which the Christians have obtained is more observable in large towns, and in those places where they have shown themselves more intelligent than the Moslems in the appreciation of the advantages of education and in the acquisition of wealth, than in the provinces where they remain, as in Bosnia, in the most benighted ignorance and poverty, and destitute of any qualities calculated to excite respect; and it seems to me clear that no edict of the Sultan, however well intentioned, can possibly induce the Mohammedans to regard the mass of the Christians of the empire as their equals, until the latter, by advance in education, industry, and honesty, do something to raise themselves, and to remove the prejudices which have existed against them for centuries in the minds of the Turks."

The Rev. C. H. Spurgeon returns in a few days from a month's holiday spent in visiting the places in Germany memorable in connection with Martin Luther.

NO MORE IMPRISONMENT FOR NOT GOING TO CHURCH.—The new Masters and Servants Act is welcome, as abolishing one of the last relics of serfage, and will, moreover, put an end to cases of oppression, which, in remote parts of the country, have not been infrequent. Employers cannot imprison their men any more for not obeying an order to go to church.

THE ROMAN CATHOLIC HIERARCHY AND THE IRISH CHURCH.—The *Freeman* announces in positive terms, and in large type, what the priests and prelates of Ireland repudiate the suggestion of Earl

Russell, that the Church question can be settled by distributing its revenue amongst the several Churches. Total disendowment and disestablishment is the deliberate resolve arrived at by the prelates and the clergy.

MARRIAGES AT CHURCH.—The Wesleyans are discussing the propriety of taking steps to dispense with the presence of the registrar at marriages celebrated in their chapels, considering that this requirement places them in a position of inferiority as compared with the Established Church, and tends to lower the respect with which the official acts of their ministers are regarded. It seems to us that the civil power ought to be represented in a transaction which certainly is of the utmost importance in a legal point of view, and that it would be much more reasonable to require that all marriages should be legalised by a Government official. Perhaps the most effectual and reasonable method would be that the legal forms should in every case be gone through at the registrar's office, leaving the parties to have any religious service they pleased in their own places of worship or in private, or to omit it altogether if so minded. There is not, however, any grievance which presses for immediate redress.—*Bucks Advertiser*.

THE CATHOLIC NATIONS.—The *Westminster Gazette* has the following somewhat gloomy reflections on the condition and prospects of the Roman Catholic nations of the world:—"All Catholic nations are falling. As nations they have deserted the public principles of Catholicism, and they perish by the revolution. What is this but to say that revolutionary principles are destructive of Catholicism? Catholic nations changed their front in the face of an enemy, and have been outflanked. They have abandoned the idea—the principle—which constituted their highest unity, which gave strength and purpose to national life, to play with the revolution, to act the part of a go-between in the conflict of antagonistic and mutually destructive principles. But these nations have lost the strength of Catholicism without identifying themselves with the revolution, without sharing its destructive force. Between two stools, to use a common phrase, they fell to the ground. This is how we account for the present state of the Catholic nations; this is why we look with apprehension at their future. There is a want of thoroughness about them—about Austria in particular; and therein lies her doom."

"GAPS IN THE PRAYER-BOOK."—A writer in the *Church Times* specifies no less than forty "gaps in the Prayer-book" which need to be filled up—and even then he does not profess to give "anything even distantly approaching an exhaustive list of defects." Amongst other matters for which there is no provision by way of service or prayers in the book, he mentions the following:—4. Expiation of a profaned church. 5. Inthronisation of a bishop. 6. Installation of a dean or incumbent. 7. Meetings of Convocation. 10. Consecration of church plate, &c. 14. Burial of priests. 18. Admission of a reader, of a lay-clerk or chorister, of a sister of mercy. 21. Alternate Evensong. 24. Reception of catechumens, of returning penitents, of baptised converts. 27. Spiritual communion for those who cannot receive at some given time. 30. Special communion office for weddings and funerals. 33. Prayers in commemoration of Saints of the Calendar, other than the B.V.M., Apostles, and Evangelists. At present they are bare names, and no more. 34. Benediction of a ship. This is needed to replace a profane mockery of baptism now in common use. 35. Office for "beating the bounds" in Rogation-tide. 38. Office of the dead. 40. Prayers for the success of missions.

PROMPT DEALING WITH RITUALISM.—A large and influential meeting was held last week at Atherstone, to consider the introduction of novelties in the parish church by the incumbent. The first resolution was:—"That this meeting views with alarm and regret the unauthorised alteration in the communion table in St. Mary's Church, and the introduction of objectionable decorations; and that the churchwardens be and are hereby authorised and required to remove the 'super-altar,' and to restore the communion-table, with its covering, to the state it was in at the consecration of the church by the bishop on its restoration." The next resolution was:—"That this meeting authorises and requires the churchwardens to remove the brackets affixed to the walls of the church for the reception of banners—and to take away any banners, crosses, candlesticks, flower-vases, or other objectionable decorations which may have been introduced into the service of the church at or after Easter, 1866, and to retain the same in their custody until the bishop's pleasure is ascertained in regard thereto." The last resolution was:—"That this meeting protests against the preaching of doctrines and principles antagonistic to and subversive of the Protestant Church of England at the parish church; and also against the pulpit being made the vehicle of personal and slanderous abuse on parishioners in the exercise of their legal rights." The whole of these resolutions were carried unanimously, and one of the churchwardens, in accordance with them, has since removed the objectionable ornaments of the church.

THE STOCKWELL ORPHANAGE.—The first stone of this new building, a home for fatherless boys, will be laid on Monday afternoon next, by the Rev. C. H. Spurgeon. It will be erected opposite Dudley-place, Clapham-road. This charity, we need hardly say, owes its origin to the munificence of a lady, who entrusted the pastor of the Metropolitan Tabernacle to put the sum of 20,000*l.* in trust for the maintenance

of orphan boys, "with a special view to their godly education, in the hope that by Divine grace they may be converted and become ministers and missionaries in future years. The trustees have already taken seven boys, and placed them under the care of a suitable person, in a house hired for the purpose. Each case will be decided on its own merits and apart from denominational views, and no canvass for votes will be required. On the Orphanage ground a large schoolroom and dining-hall will be built, and the houses will consist of terraces of houses, each house capable of accommodating eighteen or twenty boys, and presided over by a nurse: this plan will preserve, as far as possible in a large institution, the idea of a family, and will enable us to proceed with the houses as our funds permit. The houses will cost from 500*l.* to 600*l.* each, and the trustees have accepted a builder's tender for the erection of three at once. These houses have been subscribed for by generous donors. It is hoped that on the day of opening sufficient will be subscribed to pay the 3,000*l.* required for the purchase of the land. The occasion of the laying of the first stone will be made available for a large meeting to welcome Mr. Spurgeon on his return from the continent, and to show sympathy with him in the orphanage enterprise.

RITUALISM IN SHROPSHIRE.—In Shropshire the Ritualistic tomfoolery has not been able to gain ground. The entire county is almost free from this nonsense. Not that efforts have not been made to establish it. Attempts there have been, but they have not obtained anything like success. The foolish harlequinades have played before small audiences, and met with more hisses than applause. Shrewsbury was, we believe, the first town in Salop where the Ritual theatricalism was introduced. It was a comparative failure, owing to the opposition it encountered from the parishioners of the church where, in single blessedness, it was practised. It has not been entirely discontinued; but the performances are on a small scale. One vigorous meeting of those influential parishioners whose voice has been effectually used before would sweep the whole thing away. After Shrewsbury came Bridgnorth, where the practices have excited very wholesome disgust and antagonism. The Bridgnorth folks have opposed them by every means in their power, and, at last, finding the clergyman impenetrable, have left him to his idols. The Rev. G. Bellett has been, and still is being, deserted by his flock. Remonstrances failed. The strongly-expressed views of the people had no effect—the Rev. G. Bellett would not listen to them. He saw that, in the highest sense, his services were of no value, but he showed no disposition to desist, although he was aware that, as a minister, he was not fulfilling the great end of his office. He gave no heed to the complaints of those who informed him that Puseyism was not the sort of ministration they required, and would be of no benefit. He was indifferent to memorials. None of these things moved him. He sought to be, not a prophet, but a priest; and so he has gone on until he has alienated his parishioners. He has, and is, "playing them out" of church.—*Shrewsbury Free Press*.

EXTRAORDINARY REVIVALIST MEETING.—At the Southern Police-court, Glasgow, William M'Kill and James M'Kill (brothers) and Thomas Fraser, revivalist preachers, were charged with committing a breach of the peace in Commercial-road, on the 20th inst. On the evening of the day in question the usual revival services were being conducted in Commercial-road when they were inharmoniously interrupted by William M'Kill's attempting to speak against the wishes of his fellow revivalists. His brother, James M'Kill, suggested that he should go off and "not make a fool" of himself; and in return for the advice received, it was alleged, a blow on the face. By this time the meeting was in great confusion, and a number of persons living in the immediate neighbourhood had their attention attracted to it. One of these, a girl about seventeen or eighteen years of age, having remarked that William M'Kill should be allowed to speak if he wanted, she was according to her own account, called a "dirty black-guard" by one of the women, and "spurred upon just as if she had been a man" by one of the accused. Not content with this, some one in the crowd seized her by the hair, and the "whole of the meeting, men and women," took their turn of abusing her. She had been under medical treatment for some time in consequence. Nearly all those present, this witness averred, were cursing and swearing and fighting with each other, William M'Kill coming in for the chief share of abuse. William seems to have retaliated in kind, for he confessed to having called his fellow-labourers "damnable hypocrites," and several of the witnesses credited him with a good deal more of equally forcible language. The evidence given above was corroborated by several witnesses. For the defence it was sworn that William M'Kill was the real disturber of the peace, that Fraser and James M'Kill did nothing but sing and read portions of Scripture, and that it was the women of the party who created a noise. Baillie Neill said it appeared to the court that this was a very unseemly affair, and not at all consistent with the professions of religion made by the pretended preachers who were concerned in it. William M'Kill's conduct had been very reprehensible indeed, and as he seemed to have been the principal mover in the disturbance, it was with difficulty the court restrained an inclination to fine him. It was hoped, however, that the public affront which he would sustain would be a sufficient punishment and warning to him. The accused were then admonished and dismissed.

THE AUTUMNAL SESSION OF THE CONGREGATIONAL UNION will be held in Manchester in the second week of October. There will be some variation from the customary programme. On the Monday evening (October 7) a sermon will be preached to the Union by the Rev. David Thomas, B.A., of Bristol. The meetings will be held in Grosvenor-street Chapel, and business will be commenced as usual on the Tuesday morning by an address from the Chairman, the Rev. Dr. Campbell, of Bradford. Three papers are set down for reading that morning—on "The Condition of our Smaller Churches," by the Rev. John Stoughton; on "Councils of Reference," by the Rev. Dr. Vaughan; and on "The Improvement of Ministerial Incomes," by Mr. Henry Lee, of Manchester. At a second meeting on Wednesday morning a paper on "British Missions" will be read by the Rev. T. W. Aveling, of King'sland; and one on "The Claims of Foreign Missions on our Churches" will be presented by the Rev. H. Ollard, F.A.S., of Derby. On Thursday morning the tendencies of the age in reference to Roman Catholic doctrine and practice will be discussed by the Rev. J. G. Rogers, B.A., of Clapham, and a resolution will be submitted on the endowment of Romanism in Ireland. The Rev. Bryan Dale, of Halifax, will read a paper on "The State of the Continent in Relation to Religious Liberty and Christian Effort," while chapel-extension and some other practical subjects will be discussed if there should be time. On Tuesday evening there will be an aggregate meeting in the Free Trade Hall. The chair will be taken by Mr. Morley, and addresses will be delivered by Dr. Vaughan on "English Congregationalism in its Relation to the Churches of the Present and the Future;" Rev. W. M. Statham, on "The Relation of Congregationalism to Recent Proposals for Church Union;" Rev. Dr. Halley, on "The Importance of Maintaining the Old Principles of Nonconformity in Opposition to the Romish Tendencies of the Age;" Rev. R. W. Dale, M.A., on "The Relation of Congregational Principles to Political Life." On Wednesday evening there will be a *soirée* in Cavendish School-room, under the presidency of Mr. John Crossley. The Rev. James Gwyther, of Manchester, will read an essay on "The Progress of Congregationalism in Manchester since 1853;" and Mr. John Glover, of London, one on "Spiritual Life in Relation to Commercial Morality." On Wednesday and Thursday evenings there will be special meetings for working men—one at the Corn Exchange, and the other at Bowdon—and on Thursday evening also a sermon to young men will also be preached by the Rev. Henry Batchelor, of Glasgow. The series of meetings will conclude with a public breakfast on Friday morning in connection with the Congregational Board of Education.

THE PAN-ANGLICAN SYNOD.—As the period for the promised demonstration of Pan-Anglicanism is approaching, and Colonial and American bishops are already arriving in some numbers, a little mild curiosity is awakened as to the probable proceedings of the meetings which are to be dignified with the title of a synod. It need hardly be said that the gathering is no more entitled to the name than a voluntary gathering of political notabilities is entitled to be called a Parliament. But apart from the pretentiousness which puts forth the high-sounding designation, it is to be feared that the proceedings of the prelates will do nothing towards placing Protestant Episcopalianism more in harmony with the advance of European and American knowledge in matters of religious faith. "Content to dwell in decencies for ever" will still be the appropriate motto of a collection of bishops, who, in whatever else they are disagreed, are almost all of one mind as to the danger of cultivating the love of truth, as such, with an enthusiastic or irrepressible ardour. The English laity will contemplate their acts with no more hope of seeing any practical gain result from their decorous conventionalities than was to be looked for from the late gathering, on so vast a scale, of the "Pan-Roman" prelates of the whole world. On both sides the bishops all meet with a foregone conclusion, and flatter one another into a belief that the great evil of the day is the diminution of clerical, and especially of episcopal, influence. Catholics have only to rally round the Pope, and send in contributions of Peter's pence, and Protestants have only to rally round the Archbishop of Canterbury, and subscribe for the endowment of more bishoprics, and the terrible inarticulate cry of the age, which is not for more Papal bulls or more bishops' pastorals, but for light and spiritual life, may be disregarded as a manifestation of the unbelieving spirit of evil. And an evil augury it is that the proceedings of such gatherings, whether at Rome or in London, should be viewed with such profound indifference by the educated part of the world, with a few exceptions who, by the very feebleness of the support they render, show that even they themselves have little heart in the matter. Of course among Pan-Anglicans preaching plays a more important part on such occasions than among mass-saying and procession-loving Papists; and it is already clear that next month sermons will be more numerous than ever in London. Is it possible that some more venturesome preacher will take the text, "Ye shall know the truth, and the truth shall make you free," and shall gently hint that it is just possible that "the truth" is not absolutely identical with the Thirty-nine Articles any more than with the decrees of Trent; and that at this moment the attempt to identify them is a fertile source of the low morals in the way of honesty which are a characteristic of every class in English society? As are the teachers so are the

taught. If the laity are convinced that the clergy are secretly hampered with doubts as to the dogmas they so loudly profess, is it wonderful that they imitate what they believe to be the example of the clergy, notwithstanding the exhortations about loving the truth which echo from ten thousand pulpits all over the land?—*Pall Mall Gazette*.

DR. McNEILE'S DEFENCE OF THE EVANGELICAL CHURCH.—In a letter to the Bishop of Chester, Dr. McNeile remonstrates against some remarks of that prelate in his reply to the memorial from nine thousand laymen on the subject of Ritualism. The passage objected to is this:—"If one school of thought in our Church could be induced to give up its extravagances and the other would be more hearty and exact in compliance with the directions of the rubric, all might alike offer the prayer that we might hold the faith in unity of spirit and in the bond of peace, with a clearer conscience and with a better hope of acceptance." Dr. McNeile objects to this mode of referring to the Evangelical party. He says:—

What have we done or left undone, that our faults should be thus placed in equipoise against Romish vestments, altar lights, and incense, in avowed connection with doctrines which cannot well be distinguished from transubstantiation and the sacrifice of the Mass? What have we done or left undone as a set-off against what your lordship very properly calls "extravagances"?

On a former somewhat similar occasion a few of us requested your lordship to have the kindness to specify what it is in our practice which justly exposes us to be put into convenient comparison as evildoers with those who have provoked our recent disturbances and aggravated our divisions. To that request we have received no reply.

What we have done and left undone we and our fathers before us have done and left undone with the approval and co-operation of our bishops; and against the disapproval of our bishops, whether expressed publicly or privately, we have done nothing and left nothing undone. It is painful to us to find our bishop publicly stating that he does not consider us hearty enough or exact enough in compliance with the directions of the rubric, and it would be a real kindness to us, as well as an act of justice in itself if your lordship would specify wherein you wish us to be more hearty and more exact.

Would you wish us to take a couple of hours every day from our studies and our house-to-house visitations, in order to read the Church Service in our churches morning and evening to a congregation of three, four, or half-a-dozen persons?

Would you wish us to have the celebration of the Lord's Supper in our churches every Sunday? Or when we have it not, would you wish us to read the Prayer for the Church Militant after our sermons instead of concluding the service in the pulpit?

These questions point to the only description of deficiencies in exactness of compliance with the directions of the rubric of which our accusers have been able to complain. In these and such as these, if there be others such, no doctrine is involved. We have inherited them and adopted them without any reasoning on the subject. Our bishops have done the same for many generations; we have, therefore, had the authority of our "ordinary" in every place.

Under these circumstances, without any specification of our faults, without any remonstrance against their continuance, without any expression of disapproval of any one of them by name, without any attempt to ascertain whether we would be contumacious and perverse in our evil ways in defiance of our bishops, as some of the Ritualists have done and are still doing, we cannot but feel ourselves ungenerously and unjustly treated when a general allusion is made to us as to offenders of such magnitude that we deserve to be reprobated equally with the innovators, and so to supply the appearance—for, after all, it is only an appearance—of an excuse for those who have introduced Romish vestments, altar lights, and incense, in avowed connection with doctrines which cannot well be distinguished from transubstantiation and the sacrifice of the Mass.

SUNDAY STEAMERS IN SCOTLAND.—At the meeting of the Free Church Presbytery of Edinburgh on Wednesday, the running of Sunday steamers between Leith and Aberdeen was discussed and denounced at great length. Mr. Pirie gave in a report from the Sabbath Observance Committee on the subject, declaring that "our Sabbaths are the bulwarks of our national morality," and that those bulwarks were being broken down by hundreds of "pleasure-seekers, in all stages of intoxication," who were landed from those steamers on the quiet village of Aberdeen. The report asked, "Where will it end?" "All accounts agree" that "the grossest scenes are witnessed." Mr. Pirie added that, if this went on, "he did not know what would become of the country, or what was to save it from a Continental Sabbath," for "the woods of Aberdeen had been turned into a scene of downright revelry." Dr. Begg followed, expressing great alarm at the assaults that were making here and elsewhere on the Sabbath, and insisted that the Divine law "as distinctly condemned Sabbath recreation as Sabbath work." For himself, he thought that the law of the land "was equally opposed to this procedure, because it was entirely a systematic Sabbath traffic," and if it was permitted to continue "there would be no limit to the amount of work which would be required on the Sabbath." He thought that heads of families should look after their children and servants in this matter, and said that "giving their servants their 'Sabbath out,' was a most pernicious and unholy system." He considered it a most humiliating position for Christian people to be put in to have to memorialise "those persons that run the boats on the Sabbath day, praying them to cease to transgress the law of God and man." They ought to ascertain the state of the law, and, if it gave them power, use it to arrest those proceedings. He moved a resolution deploring the sailing of the steamers, and instructing the committee to continue to watch over

the movement. Mr. John Thomson, of Leith, in seconding the motion, said that the sailors who were made to break the moral law by going ocean voyages on Sunday soon took to smuggling. Dr. Thomas Smith, concurring with the remarks generally made by the previous speakers, put in a word in behalf of "the Continental Sabbath," saying, "that if it was true that hundreds of people went to Aberdeen in various stages of intoxication—and he had no doubt it was quite true—Mr. Pirie was doing a gross and a grievous wrong to the Continent; for, with all their faults and all their sins, unquestionably the scenes on board these Aberdeen steamers had reached a pitch of broad Sabbath-breaking which would be considered horrifying in any part of the Continent he (Dr. Smith) had ever been." Mr. Pirie explained that he only meant that many of those hundreds of people were in all stages of intoxication. Mr. E. G. Balfour trusted that "it would be found that the law could reach these steamers," otherwise he feared that, "from the character of the present House of Commons, they could scarcely expect to get legislation in their favour." He said that a very alarming feature as to Sunday steamers, as those run on the Clyde, was that, though at first only "the refuse of the community" used them, "the attire and appearance of the passengers considerably improved as time went on." The motion was unanimously agreed to, and the other business was unimportant.—*Scotsman*.

Religious Intelligence.

MILTON-NEXT-SITTINGBOURNE.—The Rev. Palmer Law, of Ware, Hertfordshire, has accepted a unanimous invitation to become the pastor of the church and congregation worshipping in the Congregational Chapel in this town, the Rev. W. E. Parrett being about to retire, after upwards of twenty-six years' ministry here. Mr. Law will enter upon the duties of the pastorate early in October.

ERITH.—On Sunday last the Rev. Samuel March, who for the past eight years has been the pastor of Avenue Congregational Church, announces his intention to resign that pastorate, and to preach farewell sermons on Sunday, 13th of October.

EDINBURGH.—The Rev. John Pulsford, minister of Offord-road Congregational Chapel, Islington, and author of "Quiet Hours," has accepted the invitation addressed to him to become the minister of Albany-street Chapel, Edinburgh, from which Mr. Cranbrook seceded. Mr. Pulsford is the brother of the Rev. William Pulsford, of Glasgow.

ABERYSTWYTH.—Samuel Morley, Esq., of London, visited Aberystwith a few days ago, and presented the trustees of the New Congregational Church, Portland-street, with the sum of 50*l.*, towards clearing off the building debt, and a further sum of 50*l.* towards erecting a Sunday-school in connection with the same chapel. It will be remembered that Mr. Morley had already given 150*l.* towards the building of the chapel, and had promised 2,000*l.* for the completion of the Castle House for a Welsh University, under certain conditions.—*Shrewsbury Free Press*.

Correspondence.

THE HON. F. VILLIERS AND MR. JOB SMEETON.

To the Editor of the Nonconformist.

SIR,—Several letters appeared in your columns last week relative to a case of ejectment in this locality for refusal to pay Church-rates. I now send you some additional correspondence, and as Mr. Villiers wishes his reply to be published in the same journals as the other letters, I hope you will gratify him.

Yours sincerely,

M. BRAITHWAITE.

Theddingworth, Rugby, Aug. 19, 1867.

"Marston Trussell Hall, Market Harborough, August 27, 1867.

"Sir,—I am requested by the Hon. Frederick Villiers to acknowledge the receipt of your letters of the 19th and 26th inst., with reference to the notice to quit the sixty-two acres of grass land which you hold under him.

"I am directed to say that you occupied the land under an obligation to pay the Church-rates, that, as long as these rates remain a legal charge, Mr. Villiers cannot, as a magistrate and a landlord, allow any tenant of his to set the law at defiance. The churchwardens were only acting in execution of their duty when they called upon you for the rate which you refused.

"Mr. Villiers cannot see in your letters any reason to retract his notice to quit.

"If you think proper to send this correspondence to the papers, I request you to publish this letter with the others.

"I am, Sir, yours obediently,

"B. E. BENNETT.

"Mr. Job Smeeton."

"Sibbertoft, Northamptonshire, Aug. 29, 1867.

"To the Hon. F. Villiers.

"Sir,—I beg to acknowledge the receipt of your agent's letter of the 27th inst., which arrived after copies of the correspondence had been sent to the public journals, but I will not fail to attend to your request for the publication of the letter.

"I have no desire to be discourteous, but must say

that, in your blind zeal for the Established Church, you have taken suppositions for facts. Your agent says I 'occupied the land under an obligation to pay the Church-rates;' which is quite erroneous. I did not become tenant for your farm under any bond, written or verbal, to pay Church-rates. Allow me also to state that, as a large portion of the money was spent before the rate was levied, 'the law' was 'set at defiance' by the demand for the rate, and not by the refusal to pay it.

"As long as these rates remain a legal charge, Mr. Villiers cannot, as a magistrate and a landlord, allow any tenant of his to set the law at defiance." This language seems to express the fear that Church-rates will not for ever 'remain a legal charge,' and the decision it contains, doing you no honour as a landlord, is, in the light of facts, rather unfortunate for a magistrate.

"I hope you did not think that I wished you 'to, retract the notice to quit'; because, after such arbitrary conduct on your part, I assure you that, in leaving your land, with all cheerfulness I am

"Your obedient servant,

"JOB SMEETON,"

PUBLIC AFFAIRS IN GERMANY, HOLLAND, AND BELGIUM.

To the Editor of the Nonconformist.

SIR,—Business having recently rendered it necessary for me to visit Germany, Holland, and Belgium, and having consequently had opportunities of informing myself of the thoughts, feelings, and aspirations of the commercial and political classes of those countries which tourists do not usually obtain, I shall be glad if you can afford me space to state a few of the impressions that have been left on my mind.

1st. The editorial articles of the *Nonconformist* have always appeared to me to be more truthful in dealing with what we denominate "foreign affairs" than the majority of English newspapers; but I confess that before leaving home I felt a little nervous as to whether or not the peaceful policy which England has of late years pursued might not have injured us in the estimation of our continental neighbours. The *Times* and many other leading papers have been long and constantly asserting that England was utterly despised for her "selfish isolation." No wonder, therefore, that statements so emphatically expressed and backed by such authority have been generally accepted. I found, however, that Germans, Dutchmen, and Belgians alike expressed admiration of our foreign policy. Frequently I heard remarks that "the peace of the world depended on England," and that "whilst England demanded peace there could be no great (or extended) war." Everybody told me that England had preserved the public peace in the Luxemburg affair, and there was one universal statement of gratitude to us for the part we took in that matter. Again, it was said "but for England Napoleon would fight." Instead of our influence being thought of no account, I found that it was acknowledged on all sides, and that never had the English nation been so much respected on the continent. Many times the nobility of our action with regard to the Ionian Isles was mentioned to me with warmest eulogy, as proof that England's love for the nationalities was real and genuine, and not mere pretence, as in the case of France.

2nd. Nothing has been more persistently misrepresented in this country than the cause of Prussia. The Court at Berlin was compelled either to become the leader of the Fatherland, or to for ever sink into insignificance; and whilst none can fail to sympathise with the chivalry and high-mindedness of the present King of Denmark, it should be borne in mind that the Danes had, previous to his accession to the throne, and in spite of continued remonstrances, shamefully misgoverned the Elbe-Duchies. In Schleswig and Holstein, a thoroughly German people were saddled with foreigners in every department of the Government. Every office was filled with Danes, and the people were insulted by the Danish language being exalted above their own. The inhabitants of the Duchies hated their alien Danish rulers, but they are to a man loyal to Prussia. The gravitation towards Prussia is everywhere to be seen. A member of the Parliament of the free city of Bremen told me that a majority of the legislature of that ancient republic were in favour of annexation to Prussia, which was "only a question of time." A senator of the Grand Duchy of Oldenburg assured me that both prince and people were heartily Prussian, and that they would certainly seek for a closer union before long. On and after the 1st of next month the Prussians will, in fact, garrison the Duchy. These desires for "one Germany" are the same throughout all the States, and Prussia, if she would, cannot check the movement. But why should England wish her to do so? The Prussians are of the same race as ourselves—Saxons if not Anglo-Saxons. Their religion is more intensely Protestant than our own, and no words can express even a Catholic Prussian's hatred of what they regard as priestly usurpations. The Concordat with Rome was the real destroyer of the Austrian supremacy in Germany. The Prussians enjoy civil and religious liberty, and a press which has not been fettered except in war times, and then only in such a manner as the people appear to have entirely approved. Instances of the advantages of the Prussian rule abound. In Hanover, for example, the late King was a stupid bigoted person, who was entirely swayed by a knot of

advisers still more stupid and bigoted than himself. Mr. Oncken, the well-known leader of the German Baptists, is permitted to form churches throughout the Prussian dominions, but he was not allowed to do so in Hanover when the latter was independent. The King of Hanover prevented the making of a direct line of rails connecting Amsterdam (through Oldenburg) with Bremen, and Bremen with Hamburg, whereby his name became odious to commercial men in those places. Now, however, Prussia has already opened a line in one portion of the district, and further extensions are in progress. Prussia is also going to bridge over the Elbe at Hamburg, which will abolish the disgusting torture of an hour's jolting in a rickety omnibus on bad roads, which at present is inflicted on every visitor to that city.

These instances of Prussian energy and intelligence could be multiplied; but enough has been said to show that the Germans are not without justice in desiring to get rid of their stupid petty despots for a free and United Germany, and I submit that Englishmen have every reason to sympathise with them. We went to the Crimea to check the aggressions of Russia, but all we did was trifling compared with the barrier which free Germany will present to Muscovite ambition. The Germans are men of peace, and will not fight except for independence. Every German hated France, but Germany will never attack France. If there is war, France will be the aggressor. Napoleon was Bismark's best friend in the Luxemburg dispute, for the bare mention of France's desire for that territory welded the Prussian empire into one solid mass, every component part being prepared to defend the Fatherland or die. If the French Emperor attacks Prussia, he will have to meet the death-grip of a whole people, but if, as is most anticipated, he contents himself with Imperial interviews and enigmatical speeches, the Germans will allow him to indulge his inclinations without molestation. Napoleon knows this well enough, and those who are closely acquainted with his history do not believe he will fight Prussia unless Frenchmen compel him to do so to save the empire. We who acknowledge Napoleon's greatness as the pioneer of French industry, can have no sympathy with any "wars of convenience" he may undertake, but we may well rejoice that in Germany there are so many millions of citizens who love peace, and whilst capable of any sacrifices for independence, will not fight for empire.

With your permission I will make a few further remarks in a subsequent letter.

I am, Sir, yours obediently,

JOSEPH A. HORNER.

Great Yarmouth, Sept. 2, 1867.

A CAUTION.

To the Editor of the Nonconformist.

SIR,—Allow me to warn your readers against a Jew whose card describes him as, "J. S. Landau, Professor of French, Hebrew, German, and Chaldee, Bristol." His appearance does not recommend him, but his possession of the autographs of a number of ministers to whom, he says, he has given lessons in Hebrew, tends to disarm suspicion. On inquiry I find that from others as well as myself he has taken part payment in advance, and then disappeared with whatever other spoil he could lay his hands on.

Yours truly,

J. WILLS.

North Shields, Sept. 3, 1867.

Foreign and Colonial.

FRANCE.

The Emperor Napoleon paid a visit to the Bourse at Lille on the 30th ult. In replying to a speech delivered by the President of the Chamber of Commerce, his Majesty said:—"Business would progress better if certain journals did not exaggerate the situation. I hope that commerce will improve with the certainty of peace, and I shall do everything in my power to re-establish confidence."

The Emperor, on his passage through Amiens, was presented with an address by the Mayor of that town. His Majesty in reply said:—

I have traversed France with the Empress from Strasbourg to Dunkirk, and the hearty and sympathetic reception we have everywhere received has filled us with the liveliest gratitude. Nothing, I declare with pleasure, can shake the confidence which for nearly twenty years the French people have placed in me. They have estimated at their real value the difficulties we have had to surmount. The failure (*l'insuccès*) of our policy across the Atlantic has not diminished the prestige of our arms, since everywhere the valour of our soldiers has vanquished all resistance. The events which have taken place in Germany have not caused our country to depart from a calm and dignified attitude, and it justly relies on the maintenance of peace. The agitation of a few has not caused us to lose the hope of seeing more liberal institutions peaceably introduced in our public life; finally, the temporary stagnation in commercial affairs has not prevented the industrial classes from showing me their sympathy, and from relying upon the efforts of the Government to give a fresh impetus to business. I find with pleasure those sentiments of confidence and devotion existing at Amiens in this department of the Somme, which has always shown a sincere attachment to me, and in which a residence of six years proved to me that misfortune is a good school for learning to support the burden of power, and to avoid the dangers of fortune. The Empress is much touched by the manner in which you recall to her her last year's visit; but she desires, as I do, to address her thanks to all those who under the same circumstances showed so much self-denial and energy. My son will

be worthy of the affection, the evidence of which I receive for him on all sides. He will grow up in the belief that everything should be sacrificed to the welfare of the country.

The *Moniteur* of the 28th says:—

The interview at Salzburg, far from constituting for the Powers an object of anxiety or disquietude, should be considered as a new guarantee for the peace of Europe. Two Sovereigns, whose policy has been animated only by ideas of moderation, have been happy to exchange those proofs of esteem and sympathy which respond to their personal dispositions, as well as to the feelings of their subjects.

A note, signed by the Marquis de Moustier, is said to have been despatched to the French diplomatic agents abroad on Thursday last. It confirms the character of the Salzburg journey to have been an act of courtesy and concidence, and shows that the interview of the two Sovereigns forms a guarantee for the peace of Europe.

The Minister of War has issued orders, dated the 24th ult., to the commanders of the different regiments to strike off the rolls all men under their command belonging to the Guard and the line whose term of service expires in 1869, and to place them on the rolls of the reserve. Another decision has been issued, dated the 13th ult., increasing the number of six months' furloughs.

On Saturday a Cabinet council was held, under the presidency of the Emperor. The Marquis de Moustier, Minister of Foreign Affairs, was present, having come to Paris expressly for that purpose.

The *Patrie* denies the rumour that the Berlin Cabinet had asked this Government for explanations relative to the Salzburg meeting.

The *France* says that M. Rouher, on leaving Carlsbad, will go to Vienna and Berlin, but that his visits to those capitals will be purely visits of courtesy. M. Rouher, it adds, will return to Paris before the departure of the Emperor.

The *France* states that the relations between France and Italy have never ceased to bear the impress of the most cordial understanding. According to the same journal, the removal of Baron de Malaré from his post as French Minister in Florence has never been contemplated.

According to an agreement between France and Austria, France has (says a Vienna paper) counselled Denmark not to insist upon the retrocession of Düppel and Alsen by Prussia, and by such a demand render impossible an understanding with Prussia relative to the North Schleswig question.

The *Etandard* says:—"The hopes of an understanding being arrived at between Prussia and Denmark by means of mutual concessions increase. Prussia, it is said, will renounce several of the guarantees which she at first demanded, and Denmark will abandon her claims to Alsen and Düppel. This result is due to the conciliatory influence of France, Russia, and Austria."

PRUSSIA.

Count von der Goltz, the Prussian Minister in Paris, has arrived at Berlin, and had a long interview with the King, at which Count von Bismark was present.

It is asserted that most satisfactory reassurances have been given to the Prussian Government respecting the interviews between the two Emperors at Salzburg. These assurances have especially emanated from the French Government, which has endeavoured to convince the Prussian Cabinet that no hostile intentions are entertained towards Prussia.

The *Breslau Gazette* says that one of the points agreed upon at Salzburg by the two Emperors was an understanding on the Polish question.

The Berlin correspondent of the *Times* gives the following as a condensed history, so far as it can at present be known, of the late Salzburg interview:—

The Emperor Napoleon, wishing to confer with the Emperor Francis Joseph on the affairs of Germany and the East, the French Embassy at Vienna caused those remarkable articles to be published in the *Débats*, which, a fortnight since, excited so much attention throughout the political world. These ingenious speculations on the state of the Continent, while informing Austria of the general course she was expected to take, in their studious animosity against Prussia prepared the journalistic assault which was to follow in the wake of Salzburg. But some things did not turn out as was anticipated. The Emperor Napoleon expected the South German Sovereigns to invest the interview with additional importance by gracing it with their presence. When, however, it came to the muster, it was found that the Grand Duke of Hesse alone had been persuaded to attend. King Ludwig of Bavaria, an eccentric young man, ever oscillating between opposite poles, had a mind to invite the two Emperors to his own Palace of Berchtesgaden, close to Salzburg. On the 21st inst. everything had been prepared for his driving over to wait upon those august personages, and if possible take them back with him to his country seat. But in the eleventh hour a protest from Prince Hohenlohe, his Prime Minister, prevented the execution of the design. On the part of Bavaria, therefore, the two Emperors had to content themselves with a dinner given them by the ex-King Ludwig I., the grandfather of the reigning Sovereign. Whether the King of Würtemberg also for a moment thought of repairing to the trysting-place, is a question variously answered by the chroniclers of Court events. The Grand Duke of Baden certainly never meditated a step admitting of being construed as inimical to his Prussian father-in-law. This cautious reserve on the part of the Southern Sovereigns, implying an unwillingness to set aside the treaties identifying their armies and tariff with those of Prussia, did not contribute to the maturing of any very definite results at Salzburg. Notwithstanding this inaugural disappointment, it is, however, probable that the allied Emperors got on sufficiently well together to concur as to the expediency of continuing the resistance they have hitherto offered to the realisation of the German

unity programme. How far they will deem it safe to push operations on, of course, not be foreseen. It is a matter which will depend on circumstances, passions, and temperaments. Nor would the opening of a diplomatic campaign against this Government be fraught with any immediate danger to the continuance of peace. For the present, Count Bismark has no wish to improve upon the military and commercial treaties already existing between Northern and Southern Germany, and, until provoked by an attempt to undo what has been done, will scarcely be aroused from the smiling equanimity with which he can afford to view the alternate threats and apologies of his friends on the Seine and Danube. Some cause for apprehension, it is true, may be discerned in the opinions spreading among the higher military and commercial circles of Berlin. The wish to intimidate them by sensational intelligence from Salzburg has been abortive; but if too sceptical to be deceived by irrational menaces, they and the upper classes at large are none the less indignant at the continuous recurrence of episodes prejudicial to commerce and offensive, they fancy, to their national honour. That Louis Napoleon and Francis Joseph will some day run the mad risk of attacking them, is a notion few in this country, comparatively speaking, entertain; but many manufacturers doubt whether trade can endure the incessant anxieties consequent upon the tiresome interference of the French, and many military and political people insist that, with the prolonged drag upon commerce, and the reiteration of diplomatic thrusts and cuts, war is only a question of time. Upon the convictions of these men, Louis Napoleon breathing peace and amity at Arras, after allowing reports of a very different character to get abroad during his stay in Germany, has no influence at all; and it is they who, were this Government to find it necessary to adopt a more determined attitude towards its neighbours, would be inclined to urge the advantage of an immediate decision.

The Vienna correspondent of the *Standard* has the following speculations on the same subject, but he says his statements "may be considered as authentic":—

It has been agreed, as to the German question, that the Treaty of Prague is to be strictly fulfilled. Austria and France accept the *status quo* in Northern Germany, viz., the annexation of Hanover, Nassau, Electoral Hesse, and Frankfurt; they will even recognise those annexations, if Prussia asks the ratification of Europe, and accepts the establishment of a Confederation of Southern Germany, which may, hereafter, constitute a national bond with the Northern Confederation. But the immediate entrance of a Southern State into the Northern Confederation is absolutely interdicted, because it would be an infraction of the Treaty of Prague.

Relative to Northern Schleswig, France is disposed to be as equitable as possible, and to spare Prussia's susceptibilities; but, at the same time, the Emperor Napoleon has energetically asserted that, whatever might be the objections of Prussia, the punctual execution of the Treaty of Prague constituted an inalienable right to France. The Austrian Government will give its moral support to the French interpretation of the clause relative to Schleswig, but will not go beyond, unless Prussia tries to reassociate in Europe a war to which Austria could not remain indifferent.

In the Danubian Principalities France and Austria will exercise their influence to prevent those provinces remaining any longer a focus for Russo-Prussian agitations.

As to the Eastern question, France and Austria have agreed to take no important step without the sanction of England. Relative to Candia, and to all other questions that may arise in the East, France and Austria will act in such a way as to establish an *entente* with England. Baron von Beust pointed out the necessity of acting with the British Government. The Emperor of the French shared these views, and it was agreed to make in common overtures to that effect to England.

AUSTRIA.

The *New Free Press* publishes a despatch according to which Baron von Beust has instructed the Austrian Minister at Munich to inform the Bavarian Cabinet that the recent negotiations at Salzburg bore no reference to South Germany, and that France and Austria have agreed to avoid interfering in the affairs of foreign countries.

It is stated that the principal obstacle to an agreement between the Hungarian and Austrian delegates consists in the declaration of the former that, while willing that Hungary shall contribute 30 per cent. to the general expenditure of the empire, they consider that she should only contribute 22 per cent. towards the payment of the interest on the public debt. Both these points are declared inadmissible by the Austrian Government and by the Austrian delegates. The Council of Ministers have agreed upon a new scheme, which is to serve as a compromise between the two divergent opinions prevailing in the Conference of Delegates.

Prince Carlos Auersperg is said to be willing to accept the presidency of the Austrian Ministry. The formation of the new Cabinet is expected to take place before the reassembling of the Reichsrath.

The Emperor has granted to Baron von Beust precedence over all Court officials, with the exception of the first Grand Chamberlain.

SPAIN.

According to despatches received by the Minister of War, 4,000 insurgents have submitted to the authorities in Catalonia. Pierrad had crossed over into France. The insurgents at Bojar had taken refuge in the mountains, and the band at Cuenca had given in its submission. The Spanish Consul at Bayonne announces that Contreras, with the insurgents under his command, had been defeated, and has crossed the frontier. Nearly the whole of the insurgents composing the Aragon band have passed the frontier near Urdax. Their disarmament is now taking place. The *Paris Patrie* asserts that General

Prini has been betrayed, and that the Spanish Government has obtained a clue to his whereabouts.

The Government at Madrid has prohibited the entry into Spain of all foreign journals treating the insurrection from a point of view favourable to the insurgents.

It is feared that fresh insurrectionary risings may take place in those provinces which have up to the present time remained quiet.

TURKEY.

A new circular of the Porte to the Powers announces the complete defeat of the Candian insurrection, and states that all that remains to be done is to reorganise the political administration of the island. An amnesty is to be granted to the Cretans who took part in the insurrection.

At the council of Ministers, held on the 27th ult., under the presidency of the Sultan, his Majesty spoke in favour of the construction of railways throughout the empire. The concession for a line to Belgrade was approved and granted to the Servian Company, and the only point still to be settled is the State guarantee.

AMERICA.

A cable telegram of the 28th states that General Grant had protested against the removal of General Sheridan, and held the order for his removal in abeyance. A day later it was announced that President Johnson had ordered General Hancock to relieve General Sheridan, General Thomas, who was to replace Sheridan, being ill. General Grant had executed the order.

President Johnson has transferred General Sheridan to the command of the department of Missouri. General Thomas is to command the fifth military district and General Hancock the department of Cumberland, *vice* General Thomas.

General Grant has transmitted President Johnson's order to General Thomas, with additional instructions requiring him to execute all orders now in force in the fifth district unless authorised by the General-in-Chief to modify or annul the same.

General Pope has written to General Grant complaining that some prominent rebels in his district retard the reconstruction, which, however, he believes will be sustained by a large majority of voters at the approaching conventions.

General Sheridan has ordered the election of delegates to the Louisiana Convention to be held on the 27th and 28th of September. The national troops are to protect the elections where fraud and violence is perpetrated.

Accounts from Augusta, Georgia, state that the corn and cotton in Alabama were better than in many years past. The yield of corn was immense, and the cotton prospect was flattering.

The accounts from Texas, Louisiana, and Southern Mississippi are disastrous, the worms and overflow having destroyed half the crops.

FOREIGN MISCELLANY.

The Archduchess Sophia has declared her intention to wear mourning for the Emperor Maximilian as long as she lives.

The fears entertained respecting the safety of the French Minister in Mexico were, it would seem, groundless. M. Dano has arrived in New York.

There is a report from Hong Kong that seventy native Christians are imprisoned at Nagasaki, on account of their religion.

The Russian Government officially denies that it is making any unusual concentration of troops on the Austrian frontier.

The latest news from Cabul represents Afrul Khan's position as very precarious. It is expected that Cabul itself will soon fall into the hands of Ameer Sher Ali.

California promises to become a great wine-producing country. This year there have been made there 3,800,000 gallons of wine and 100,000 gallons of brandy.

Sir Moses Montefiore has arrived at Bucharest with the intention of investigating the late outrage against the Jews at Galatz. The Rouman Government has answered the remonstrances of the Austrian Consul-General with an insolent note, in which the blame is again laid entirely on the Turks.

A PRESENT FOR A KING.—The burgomasters of the towns of the Bavarian Palatinate assembled a few days since to consider what present they should offer to the King on the occasion of his marriage. After a long discussion it was resolved that they should present to the royal bridegroom a hoghead of the best wine of the Palatinate on a carriage drawn by four horses, together with a golden goblet.

RUNAWAY SLAVES.—The *Buenos Ayres Standard* of July 26 says:—"There is up near Matto Grosso, on the very confines of Brazil, a town composed of some 4,000 runaway slaves. They have established a municipal government of their own (far superior to the municipality of Buenos Ayres), have streets well laid out, houses built, and it is now by the merest chance that the Government has heard of it. The town is called Manso, and near the mountains of St. Jeronimo. The townspeople are industrious, but, as women are scarce, they make raiding parties to run away with women in the settlements. It was one of these women who escaped who gave notice to the authorities of this extraordinary town."

THE FATE OF DR. LIVINGSTONE.—The following, just received in a private letter from Bombay, will (says the *Athenaeum*) be read with hopefulness by all who are interested in the fate of Dr. Livingstone:—"We feel great anxiety here about the fate of the doctor, from whom nothing has been heard for up-

wards of a year. We do not, however, credit the accounts given of his murder by Musa and his Hinzunani companions. Not a single one of the eleven Christian Africans who accompanied Dr. Livingstone from Bombay has returned to us; and we conclude that he has most likely gone with them into the unexplored lake country. Two of them, who were educated to a certain extent in the Mission Institution under myself, were young Ajawas whom he had brought to India; and they were well acquainted with the languages of the country to which he was going. Had their master fallen, as described by Musa, both they and their companions (who were all from the Church Mission at Nasik) would, we are confident, have sought to return to India, where they have many warm friends willing to assist them in a settlement in Africa were it necessary."

THE AMERICAN SETTLEMENT IN SYRIA.—The American colony at Jaffa, Syria, publish an appeal to all humane and benevolent societies and individuals for assistance to enable them to return to their homes in Maine. They say that they have been deceived by their prophet, G. J. Adams, who has swindled and duped them in various ways. Their crops have failed them entirely, and they say they are "left in this strange land, utterly ruined, sick of fever and ague, without means, our clothes worn out, our children without school, or any teaching whatever, and growing up in distressing ignorance, suffering from the climate, with starvation staring us in the face, and not the slightest prospect for any kind of work or way to earn our living. Out of 156 souls that sailed with us from America, 54 have returned, 17 have died; the remaining 86—16 (Mr. Adams, his family, and 13 others) excepted—are all longing to return to America. But 40 of these are so entirely dependent on Mr. Adams at present for the means of sustenance, that they fear to act openly and according to their desires and convictions, and therefore do not sign this appeal." Their statement of their condition is vouched for by the United States consul, to whom assistance may be sent.—*New York Times*.

THE SUNKEN LAKE IN AMERICA.—The *Sentinel*, published at Jacksonville, Oregon, of the 12th ultimo, says:—"Several of our citizens returned last week from a visit to the great sunken lake, situated in Cascade Mountains, about seventy-five miles north-east from Jacksonville. This lake rivals the famous valley of Sinbad the sailor. It is thought to average 2,000ft. down to the water all round. The walls are almost perpendicular, running down into the water and leaving no beach. The depth of the water is unknown, and its surface is smooth and unruffled, and it lies so far below the surface of the mountains that the air currents do not affect it. Its length is estimated at twelve miles, and its breadth at ten. No living man ever has, and probably never will be able to reach the water's edge. It lies silent, still, and mysterious in the bosom of the 'everlasting hills,' like a huge well, scooped out by the hands of the giant genii of the mountain in unknown ages gone by, and around it the primeval forests watch and ward are keeping. The visiting party fired a rifle several times into the water at an angle of forty-five degrees, and were able to denote several seconds of time from the report of the gun until the ball struck the water. Such seems incredible, but is vouched for by some of the most trustworthy citizens. The lake is certainly a most remarkable curiosity."—*New York Tribune*, August 21.

THE MIRACLE-WORKING ZOUAVE.—I have found the key to the mystery of the Zouave Jacob performing his cures for nothing. A patient desiring to consult him gets a number entitling him to an audience three weeks or a month hence. But there are public-house keepers in the Rue de la Roquette who for fees varying from five to ten, fifteen, twenty francs and upwards will get the number changed for one of an earlier date. Charity which hopeth all things may believe that the Zouave has no interest in this traffic; I don't. It now appears from the text of the letter of Marshal Forey's aide-de-camp, Captain Bidot, that the marshal's relations were bitten by the fabulous stories of the Zouave's curative power, and it was at their request that the aide-de-camp was sent to Versailles to ask Jacob's colonel to let him come to see the marshal. It may still be, as reported, that Marshal Canrobert, the commandant of the army of Paris, favoured the idea that Jacob was an extraordinary man. Captain Bidot was evidently ashamed of his mission, but he performed it with military exactitude. He most distinctly refutes the alleged miracle in Marshal Forey's case. The marshal, unfortunately for Jacob, is a man of mark, of whom the truth could not fail to be known. As to the thousands of cures of other persons which the papers say he has performed, nobody knows anything about them.—*Correspondent of Daily Paper*.

THE PEACE CONGRESS AT GENEVA.—The following are the three questions proposed for discussion by the International Peace Congress, which will open on the 9th inst. at Geneva; First, "Is the reign of peace, to which humanity aspires as the latest development of civilisation, compatible with these great military monarchies which rob the people of their most vital liberties, maintain formidable armies, and tend to suppress small States for the benefit of despotic centralisations? or, is not rather the essential condition of perpetual peace between nations liberty for each people, and in their international relations the establishment of a confederation of free democracies constituting the United States of Europe?" Second, "What are the means for preparing and hastening the accomplishment of this confederation of free States? A return to the great principles of the revolution, now at last becoming truths; the vindication of all liberties, individual and political; an appeal to all the moral energies

and to conscience; the diffusion of popular education; the destruction of prejudices of race, of nationality, of sect, of military spirit; the abolition of standing armies; the harmonising of economic interests with liberty; the agreement of policy with morality." Third, "What would be the best means of rendering the action of the International Congress permanent and effective? The organisation of a permanent association of the friends of democracy and of liberty." It is announced that Garibaldi is to be present at the Congress.

THE EMPEROR NAPOLEON AT SCHOOL.—The *Journal de Frankfort* publishes the following:—"A certificate of studies has been communicated to us, which was delivered at the expiration of the half-year 1821-2 to the future Emperor Napoleon III., who was at that time in the fifth class of the College of St. Anne, at Augsburg. The document is as follows:—'No. 21. Prince Charles Louis Napoleon, son of the Duke de St. Leu, of Rome; born at Paris; belonging to the Catholic religion; aged fourteen years and five months; gifted with many good qualities, in the development of which he has laboured with much zeal, so that he has made good advancement in the German language, in Latin, and in arithmetic, and pretty good in Greek and in history; in general, therefore, considerable progress. His quiet manner towards his fellow-pupils is deserving of praise, as also the respect and gratefulness with which he has accepted even disagreeable tasks. He has the 24th place; the difficulties of the German language, of which he is not yet master, have prevented him from obtaining a higher rank. Besides, he is publicly commended, and he can pass into a superior class.' The certificate for the preceding six months says:—'This pupil possesses an ardent feeling for all that is elevated, good, and beautiful; he would have made great progress if illness had not on several occasions prevented him from attending the class.'"

THE FATE OF THE ARCADY.—The following report of Admiral Simon, commander of the French fleet in Greek waters, gives an account of the destruction of the famous blockade runner, Arcadi:—

On Monday morning, the 20th of August, after I had received some women and children at Selino, I sailed for St. Roumeli to take others from that port. During the day the captain of the Izzedin, a large Turkish steamer, which cast anchor near my ship, visited me, and told me that on the previous evening the Arcadi had been to St. Roumeli, and landed a part of her cargo; but not having sufficient time to discharge the rest, she had sailed for Gabdon, and that he expected her back on Monday evening, when he intended to attack her. On Monday afternoon, after I had embarked the women and children, I started for Athens, but two hours afterwards I heard guns behind me. Going on deck, I saw in the distance two steamers, one chasing the other and fighting. In a short time they approached me, and I saw that one was the Arcadi and the other the Izzedin. The Izzedin reached the Arcadi and gave her a broadside, to which the Arcadi replied in the same manner. As soon as the two steamers were close together, the sailors began fighting with their rifles. While the fight was hottest, two Turkish men-of-war made their appearance round the Cape of Krio-metopo. The position of the Arcadi then became very perilous. At that moment the captain of the Arcadi, with great presence of mind and coolness, turned his little steamer, faced the three enemy's vessels, and passed through them at full speed, amidst a tremendous fire from the large guns, and a shower of bullets. The Arcadi soon approached the land, and after coasting some distance along the small bay arrived near the Cape of Krio-metopo, where the captain ran her aground in order to save the crew. The fighting lasted till one o'clock in the morning. At that time the three Turkish vessels cast anchor near the Arcadi. I heard a sharp firing of rifles during the rest of the night, and stayed until morning to ascertain the result. I then saw the Arcadi in flames, but I could not learn whether she had been fired by her captain or by the enemy. The Turkish boats were full of wounded, who were transported to the Turkish vessels, and the Izzedin steamed away in a very damaged condition.

The blockade runner Union continues her voyages, conveying aid to the insurgents and bringing off Cretan refugees.

THE RAILWAY OVER MONT CENIS.—An interesting account has been published of the first ascent of the Mont Cenis Summit Railway. The line was successfully traversed on the 21st ult. over its whole length of forty-eight miles. A train, composed of an engine and two carriages, left the St. Michel station at 6.30 a.m. There were present the Duke of Valombrosa; Mr. Fell, the inventor of the system on which the line has been constructed; Mr. Brogden, a director of the company; Mr. Brunlees, the engineer, and his assistant, Mr. Bell; Mr. Blake, the agent of the company; Mr. Alexander and Mr. Barnes, locomotive engineers; Signer Copello, chief engineer for the Modane section of the tunnel; Captain Beaumont, R.E., Mr. James Brogden, Mr. Jopling, Mr. Morris, and Captain Tyler, R.E., on the part of the British Government. Mr. Fell's system consists of the application of a central double-headed rail placed on its side in the middle of the way, and elevated about fourteen inches above the ordinary rails. There are four horizontal driving wheels on the engine, under the control of the engine-driver, which can be made by pressure to grasp the central rail so as to utilise the whole power of the engine, and so enable it to work up incredible gradients without slipping. The carriages also have four horizontal wheels underneath, which, with the central rail, form a complete safety guard. In addition to the ordinary break there are breaks upon the central rail. It would appear, therefore, impossible for the engine or carriages to leave the rails where the central one is laid. After leaving the deep valley in which St. Michel is situated, the line passes by a

gradient of one in thirty to the Pont de la Denise, where an iron bridge spans the River Aroq near the site of that which was carried away by the inundations of last year. The first very steep gradient of one in twelve was seen in passing Modane; but the engine proved equal to the task, and, clutching the central rail between its horizontal wheels, it glided quickly up, under a pressure of steam of not more than eighty pounds to the square inch, without apparent effort. The progress was purposely slow, because no engine or carriage had previously passed over the line, and also to give opportunity for examining the works. The train entered Lanslebourg station under a triumphal arch, having accomplished twenty-four miles of distance, and attained an elevation of 2,100 feet above St. Michel. From this point the zigzags of ascent commence, and the gradients over a distance of four miles were for the most part one in twelve. Looking down from the train near the summit, as if from a balloon, four of the zigzags were visible at the same instant to a depth of 2,000 feet. The power of the engine was satisfactorily tested in this ascent, and the summit was reached under salvos of artillery from an improvised battery, and amid the cheers of French and Italians who had gathered to welcome the English on the frontier. The engine again came to a stand under a triumphal arch, at an elevation of 6,700 feet above the sea. Flags of the three nations, and a silk flag specially presented by Signor Ginoali to Mr. Fell, waved over a sumptuous breakfast, also provided by that gentleman. The hospice, the lake, and the plateau of the summit, surrounded by snow-clad peaks and glaciers, rising to an elevation of from 10,000 feet to 13,000 feet, were passed, and the portion of the descent commenced from the Grand Croix. The railway here follows the old Napoleon road, which was abandoned long since for diligence traffic on account of the dangers from avalanche. Masonry-covered ways of extraordinary strength had here been specially provided for the railway. The descent to Susa was a series of the sharpest curves and steepest gradients, on which the central rail had been continuously laid. Susa was entered amid the acclamations of multitudes of spectators, and the party adjourned to dine at the Hôtel de France.

A NEGRO POLITICAL LEADER.

(From the Spectator.)

The *New York Times* of 16th August contains a most remarkable description of a man who is, we imagine, the first, if not the only political leader yet developed by the negroes of the South, or, indeed, by the pure negroes anywhere in America. Their spokesmen hitherto have been, we believe, without an exception mulattoes or quadroons, and Americans have been accustomed to think, or at all events to say, that only the mixed race possessed any intellectual energy. That idea, which may be traced even in Mrs. Beecher Stowe's book, is not borne out by the history of Hayti, where the greatest mulatto, Pétion, was certainly not the equal of the greatest negro, Toussaint l'Ouverture; nor is it supported by the experience of our own colonies, where pure negroes often beat men of a mixed parentage. Beverley Nash, the man who can now throw the heaviest vote in South Carolina, who could, for example, as far as mere votes go, be elected Governor, is a pure negro, coal black, though "tall and shapely beyond the average of his race," who keeps a little greengrocer's shop in Columbia. A Virginian by birth, he was brought into the State at thirteen, and was hired out as a waiter in a large hotel in Columbia, where he listened attentively to the talk of politicians, who, of course, regarded him little more than if he had been a horse. He taught himself to read and write, and would, he says, have escaped to Canada, but that his mother was a cripple, and for seventeen years he had "to tote her about in his arms like a child." During the war he belonged to a secret society of negroes called the St. Cecilia, organised, apparently, rather for mutual instruction as to the war than for any definite end, and he came into notice first by a speech which rather alarmed the North, it was so thoroughly Conservative, and was repeatedly quoted by that statesmanlike party among the planters which hopes in the end to lead instead of resisting the agricultural blacks. His influence over his class is now so great that he is considered the "representative of the real governing element" in the State, and his letters have a direct political importance. A correspondent of the *New York Times* has been studying his opinions, and wrote down a long conversation in one of the most remarkable reports we ever remember to have seen. The writer vouches for the accuracy of his account, down even to the words, and he may, we think, be believed. He represents a journal which though Unionist is not over friendly to the negroes, holding apparently that they should be free, but have as little political power as is consistent with the maintenance of that freedom, and he could not have invented the corroborating letters written by his subject.

Mr. Nash—note that the reporter, though evidently a good deal struck by his interlocutor, will not give him the "Mr.," and calls him by his Christian name only—was asked whether he did not approve of confiscation, and we recommend his answer not only to men who are anxious about the negro, but to those who are studying the great land problem of our own islands. The extract is long, but it is at least as well worth reading as anything just now is likely to be:—"Our people (the negroes) will all favour heavy taxation. There are a great many who are in favour of confiscation; but I am opposed to it myself, for I have no idea titles would hold after the present generation. There were a good many up-country delegates to the Convention who favoured confiscation;

but they found out it would not do, and so did not bring it up. If Congress sees fit to impose confiscation, they know best; we should make no expression of opinion about it. The South Carolina system of taxation is ridiculous. It imposes something like sixty cents per hundred acres. My idea is to tax pine lands, valued at one dollar per acre, twenty-five cents per acre, and so, *pro rata*, for other lands. This would force owners of large tracts of waste lands to sell and give us a chance. In all countries large land monopolies are oppressive, though I have read a book which traces the prosperity of England to its large landowners. The only argument against the policy of dividing the State in several farms is that it makes too many poor men, and there are no men of wealth to build railroads, canals, &c. I want to see as many large capitalists as possible. Now, rice is a culture that small farms cannot succeed in, unless they work in companies. Rice is a staple that you have got to turn water in on. It must be periodically turned in to get the weeds out. But you can't use salt water, and hence you have to dam it by building levees. Poor men have not the means to do the extensive ditching and damming required. In fact the whole policy of the State will have to be changed before small farmers can be successful. For instance, there is the 'range law,' which compels farmers to keep other people's cattle out, not their own in. This would be hard on poor farmers, for wood for fencing is very scarce and high, and the cartloads of wood you see brought in are mainly stolen from the lands of Hampton and others." Nash is wrong about the rice cultivation, the most successful rice cultivation in the world, that of Dacca, being carried on by peasants who own minute plots, and turn on the needful water from watercourses paid for by village combinations—planters, indeed, in Dacca rather avoid rice, dreading the peasant competition—but his speech is as Conservative as if it had been made by an Essex squire. His plan for getting rid of waste properties is a statesman's, and would, in the end, have precisely the effect which Earl Grey intended a like proposal should have in the West Indies,—it would compel the negro proprietor to employ a comparatively high system of farming, to be industrious, in fact, like a French peasant under the *contribution foncière*, or a Bengalee under his sharply levied quit rent. Nash is quite sensible that industry is needful, and his plan for keeping labourers at their work would seem to our own Trades' Unions somewhat despotic:—"There is a great improvement in this respect over the condition of things in 1865 and 1866. But even then the idleness was chiefly owing to want of pay. There is one thing the coloured people will have to get over, and that is extravagance. When our folks have money there is no more liberal people in the world. There was always more money taken up at the collections in our churches than in the white churches. This was very well in its way, but we must now learn economy. And as for industry, there would not be a more industrious people on earth if the planters would only abolish the contract system and pay wages. 'You don't like the contract system, then?' 'The contract system was good at first, for if the coloured hands had been paid wages, they would have gone off. They had not learnt steady habits or what freedom is. Then, if a man had money, he was not going to stand the hot sun, and he would go off at a critical time for the crop; so it was better to keep the hands the whole year round. But now the pay system is better, for the people are willing to work if they are sure they will get paid. Half wages at the end of each month, and the whole balance at the close of the year, is the best arrangement.'"

Society in the South organised on these two ideas would be in fact a natural aristocracy, and Nash evidently holds that this is the way things will ultimately go. He says deliberately, as we note Frederick Douglass also says, that had the Southerners emancipated and armed their slaves, the slaves would have fought for them, and after affirming very strongly indeed that blacks *must* sit on juries if their testimony is to be received, and that the right to offices must be left free, he proceeds:—"Our leading men [coloured] are against the blacks holding high offices. Now, some wanted a while ago to run a coloured man for Mayor of Columbia; we all hooted at it. But if Mr. Robinson (a white citizen of Columbia and an old resident) should run for Congress, we would all sustain him. We would rather have white people that have lived among us than strangers. We are feeling so almost unanimously. This has come about recently, and it is a great change. The coloured people have grown suspicious of strangers. They know that good men don't come South—they have business at home, and from what we have seen those that come are adventurers with both hands open, like birds of prey. 'Pretty good judges of human nature, your people?' 'Yes, that is one point in the coloured man—he will know more of your character in three days than you will of his in three months. It has been his business all his life to find out the ways of the white man—to watch him, what he means.' There is a curious trace there of the dislike of the Yankee adventurer's greediness, natural to an extravagant and unthrifty race, but the whole idea is just that of our own agricultural labourers, who distinctly prefer men who give them eight shillings a week, but have been among them hundreds of years, to the new, energetic driving man, who offers them fifteen shillings, and 'take it out on yer in sweat.' It is not a very noble mental attitude, but it is a very conservative one, and that is, we strongly suspect, the tendency of the negro mind. He may, and probably will, develop into a thoroughly civilised being, but that he will catch the peculiar spirit of the Anglo-Saxon, that fancy for 'getting on,' that secret discontent with what is and has been, which belongs to him alone among

mankind, is by no means certain. Why should he catch it, any more than a Cumberland "statesman," who has ten times as many advantages, and, nevertheless, only wants to be what his father was? He may, of course, and it is to be remarked that Governor Orr, of the same State, comparatively a moderate planter, thinks negroes, instead of rejecting office, will try to monopolise it; but he may not, and the analogy of other coloured but free races is against it. The mountain negroes of Jamaica—we mean the small owners—are a quiet, unprogressive, kindly people, very fond of improving their dwellings, very fairly industrious, but by no means remarkable for ambition. By the testimony of all men, Governor Orr included, the negroes of the South are wild for education, but that is true also of one of the least progressive races of mankind, the Chinese. We fully admit, however, that there exist as yet no analogies, no negro race having ever had to face such a competition, or endure such a training as the Southern blacks will have and have had, and we can but guess at what their probable tendencies will be. If any large number of them develop into restrained, shrewd, black Scotchmen, like Beverley Nash, or even into men able to select such leaders, freedom will have done more for them than even we were inclined to expect.

Postscript.

Wednesday, September 4, 1867.

LATEST FOREIGN NEWS.

Intelligence has been received at Aden from Abyssinia to the 1st July. The captives were well, and were still separated from the Emperor Theodore.

It is stated that a despatch has been addressed by Count Bismark to the Prussian Envoy at Copenhagen, accepting the Danish proposal to commence direct and confidential negotiations on the North Schleswig question.

It is admitted in despatches from Athens that hostilities between the Turks and the insurgents of Ortea are suspended.

The new treaty of commerce with the Zollverein has received the sanction of the King of Bavaria.

We learn from New York that several clubs are organising at Washington, Cincinnati, and elsewhere, in favour of Mr. Johnson's re-election as President when his present term of office shall have expired. The *New York Herald* urges the President to proclaim a general amnesty throughout the South, and to form a new Cabinet.

LIEUTENANT BRAND who, next to Mr. Eyre, had a principal part in putting Mr. Gordon, of Jamaica to death; who boasted before the Royal Commission of his activity in the executions; and who was temporarily placed on half-pay in consequence of his indecent letters to Mr. C. Buxton, M.P., has been restored to active service, and appointed to the coastguard-ship *Irresistible*.

THE ABYSSINIAN EXPEDITION.—The Admiralty agents at the various ports are still surveying vessels for the conveyance of stores, mules, troops, &c. At Liverpool, yesterday, the screw steamship *Bosphorus* was taken up as a troopship for service in the Indian Seas, and the screw steamship *Bolivar*, belonging to the West India and Pacific Navigation Company, for transporting mules on the Mediterranean side of the isthmus. The steamer *Darien*, belonging to the same company, was surveyed on Monday, but not accepted; and the *Rosetta*, belonging to Messrs. J. Moss and Co., has been declined, as unsuitable for troops and mules, though it is possible she may be taken up for the conveyance of stores. Several other steamers are under survey at Liverpool. All ships taken up at that port for the transport service in connection with the Abyssinian expedition are under orders to be ready to leave the Mersey on Tuesday next, the 10th inst.

A SHOCKING MURDER was committed yesterday morning in the Kent-road. In a house there a currier named Bourdier cohabited with a woman named Emma Snow. A little before six o'clock yesterday morning he got out of bed, and, taking up sharp knife, cut the woman's throat. She was able to stagger upstairs to her aunt and tell her what had happened, and then she died. Bourdier, when he had cut the woman's throat, went into another room where his little daughter was sleeping, and seizing her by the throat, looked intently in her face, and then bade her lie down again. Beyond doubt he had meditated murdering her also. He was soon afterwards taken into custody. He admitted that he had killed Emma Snow, and said he was obliged to do it. Letters found on him show that he had intended to kill himself and the children also. He was brought up at the Lambeth Police-court yesterday and remanded.

MARK-LANE—THIS DAY.

The arrivals of wheat from Essex and Kent, both coastwise and by rail, have only been moderate, but the condition of the sample on offer was good. The demand for both red and white qualities was inactive, at Monday's decline in the quotations. There was a fair show of foreign wheat, for which there was little inquiry, at late rates. The supply of barley continues limited, and values were firmly supported. An average business has been doing in floating cargoes of grain, on previous terms. The malt trade is dull, but we have no change to report in prices. Oats were in good supply, and sluggish request, and prices have a downward tendency. Beans and peas were a slow sale, at late rates. The market for seeds is dull. Tares and cloverseeds were in little inquiry; and rapeseed and linseed were less firm. In cake there is very little passing. No alteration took place in the value of either town or country flour. The demand for all descriptions was heavy.

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Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their Announcements.

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The Nonconformist.

WEDNESDAY, SEPT. 4, 1867.

SUMMARY.

At length confidence, even among the most timid money dealers and mercantile men on the Continent, seems to be returning. The Emperor Napoleon has been studiously aiming to reassure the public mind. At Lille and Amiens, last week, his Majesty said all that was possible to inspire a belief in his good intentions. "I hope," he remarked to the mercantile representatives of the former town, "that commerce will improve with the certainty of peace, and I shall do everything in my power to re-establish confidence." At Amiens he not only referred to the "just reliance" of the country on the maintenance of peace, but once more expressed the hope "of seeing more liberal institutions introduced in our public life." The conviction is now becoming general on the Continent that the interview at Salsburg led to no dangerous combination, and that both France and Austria have resolved not to interfere in any way in German affairs. Neither State is in a condition to raise disturbing questions. Austria is in process of reconstruction after a disastrous war. France is suffering from commercial stagnation brought about, as in England, by the tremendous losses sustained by the collapse of joint-stock and other speculations. "According to some calculations," it is said, "the loss alone in the various undertakings with which the Credit Mobilier is connected amounts to sixty millions sterling, and the rapid decline in the shares of that company influences the prices of all other securities." Napoleon III., whatever his aspirations, cannot ignore these domestic perils, and his emphatic pacific declarations are supported by some measures of disarmament on the part of the Minister of War.

There seems to be no doubt that the insurrection in Spain, which broke out simultaneously in various parts of the country on the 15th of August, has been suppressed. It was organised by the adventurous General Prim, whose inability to cross the frontier was one cause of the failure of the movement. But a more important reason for the absence of success was the defection of some troops which had promised to revolt, and would have supplied a rallying-point for other corps and the insurgent forces, and thus delayed the action of the Government. The insurrection was therefore a civilian outbreak, in which as many as twenty thousand persons, many of them of property and position, were engaged in the provinces of Aragon, Catalonia, and Valencia. There was little fighting—the insurgents having promptly accepted the proffered amnesty when they found they were not supported by the military; and their leaders made good their escape across the French frontier. This abortive outbreak differed from preceding ones, in aiming at the expulsion of the Bourbon Queen and her family. But the Camarilla at Madrid is once more triumphant. That they will respect the amnesty is not believed. On the contrary, it is reported that Narvaez is not sufficiently reactionary to serve their purpose, and that he will shortly be replaced by Pezuela, or some other sanguinary chief, who will inaugurate a new reign of terror, and probably precipitate a real revolution.

Though the season is not favourable to

political agitation, we hear of a visit of the Reform League leaders to Dublin, to help the Irish Radicals in securing a good Reform Bill for that country. Mr. McLaren, M.P., has also been giving sound advice to his Scotch friends, who are to hold a conference at Glasgow on the 17th inst. The member for Edinburgh is quite satisfied with the franchise provisions for Scotch burghs contained in the Government Bill, but he recommends that the protection of the Ballot should be insisted on, and that Scotland should demand a larger increase of representation than seven seats—that portion of the kingdom being "merely a great sponge, out of which is squeezed annually the largest possible amount of taxes, with the least possible degree of influence regarding their application." It is certainly a serious grievance that Scotland, which contributes more than six millions to the Imperial Exchequer, should only return fifty-three members, while Ireland, which pays only some four and a half millions, has 106 members. How the inequality is to be redressed will be one of the problems to be solved next session.

The working men of London are to celebrate the passing of the Reform Bill by a *fête* and banquet at the Crystal Palace on the 30th of this month, and they have been inviting the foremost Liberals of the country to assist on the occasion. Mr. Gladstone, whose attendance is at present uncertain, approves of the demonstration, if only as tending "to create an enhanced sense of the duty which the new Act imposes, as well as the powers and privileges it confers." Earl Russell is "too uncertain what effects Lord Derby's 'leap in the dark' may produce, to be a fit and enthusiastic companion for those who wish to celebrate the passing of the Reform Bill of 1867;" but his Lordship suggests some practical measures, the adoption of which will be "necessary to assure the future of this country." Among these are "a general, sound, unsectarian education of the people; the abolition of Church-rates, and a redress of grievances, both in regard to the relations of landlord and tenant, and of the maintenance of the Church of the minority, of which the Irish, as a nation, justly complained." This is the somewhat scanty programme of the Whig leader, and it is no doubt recommended to his Lordship by the belief, which he expresses, that the Tory Government will resist its realisation. Lord Russell will have to bid higher if he expects again to be the head of a Liberal Cabinet. The Working Men's Association are resolved to help themselves. They have decided not only to promote the return to Parliament of "representatives of labour," but to raise an electoral fund to defray the expenses of their candidates.

The course which President Johnson is pursuing is still inexplicable. General Grant, the temporary Minister of War, in place of Mr. Stanton, who will perhaps be reinstated by Congress next December, has reluctantly consented to carry out the President's orders for the suspension of Generals Sheridan, Sickles, and other commanders in the South. It is a change of persons, but not a change of policy. Mr. Johnson is bound to carry out the Reconstruction Act as passed by Congress, and his new Minister of War has given instructions that its provisions shall be faithfully adhered to. All that the President gains by these changes is a show of power, and the gratification of his resentful feelings. But the country is indignant at this display of useless vindictiveness, and even moderate men are said to be reconciled to the necessity of his removal before the expiration of his term of office. In the South the negro voters, who in almost every State outnumber the whites, have declared for the Republicans, and will help to insure the defeat of the Democratic candidate for the Presidency in the autumn of 1868.

ENGLAND AND THE UNITED STATES OF AMERICA.

THE diplomatic correspondence regarding the reference to arbitration of claims arising out of the depredations committed by the Alabama, the Florida, the Shenandoah, and the Georgia, upon the shipping of the United States during the recent civil war, has just been published. We regret to say that it has not led to satisfactory results. It will be in the recollection of our readers that on the first presentation of those claims by Mr. Seward, Earl Russell, then Secretary of State for Foreign Affairs, stood stiffly on his dignity, and refused to submit what he called the interpretation of our own municipal law to any third party whatsoever. His Lordship made the mistake of assuming that international obligations are superseded over the whole extent of ground covered by

municipal law, and unhappily coupled that mistake with a bearing needlessly brusque and offensive. It was a question upon which the Cabinet at Washington wisely judged that a rupture of the friendly relations of the two States could hardly be justified, but which, nevertheless, it resolved to revive and press as opportunity might serve. Meanwhile, public opinion in this country, or what has usually passed for public opinion, underwent a favourable change, and when the present Administration took office, and Lord Stanley received the seals of the Foreign Office, it was generally felt to be a suitable occasion for spontaneously reversing the decision of Earl Russell, and offering the American Government an acceptance of their proposal, by submitting the question of international right involved in these claims to impartial arbitration, and the assessment of compensation due under them, supposing judgment to go against us, to a mixed commission. Accordingly, Lord Stanley reopened the correspondence with this view, and the communications just published show with what result.

It grieves us to be obliged to state that the Government at Washington has not thought fit to facilitate a settlement of this irritating dispute. Indeed, Mr. Seward's letter suggests the unwelcome inference that it best suits President Johnson's present position and policy to prevent any immediate settlement from being arrived at. He does not, it is true, unconditionally reject Lord Stanley's conciliatory proposal, but he insists upon widening its scope. The Queen's Proclamation of neutrality, he intimates, although admittedly falling within the range of her Sovereign rights, was a premature and ill-considered exercise of her Sovereignty, which inflicted a serious grievance upon the American people amounting to an international offence; and unless this act be referred to the same umpirage, he declines to accept Lord Stanley's offer with regard to the Alabama claims. Now, that the people of the United States may reasonably take exception to that Proclamation as having been overhastily issued, and as having exhibited an unkindly spirit, we do not deny. In the very commencement of a great domestic conflict of the nature of a rebellion, this prompt extension to the Confederates of all the rights of belligerency was hardly likely to strike the minds of those who adhered to the Union as a friendly proceeding. We therefore make every allowance for the soreness of feeling which the act produced. But, when every rational allowance has been made on this score, it should be borne in mind that the Proclamation could not have been long postponed without bringing about serious inconvenience. Before information of its having been made could reach the Confederacy, ten of the Southern States had seceded from the Union, and had organised themselves into a separate Republic, had called out 100,000 men to arms, and had even placed the capital in danger; the blockade of Southern ports by President Lincoln had already commenced; and the right of search and capture had been exercised over British vessels. A state of belligerency had therefore been established before her Majesty's Proclamation of neutrality was made known in America. It seems hard and unreasonable to charge the issue of that document with damaging results with which it could have had nothing to do. We are not surprised that it vexed and irritated the Government and people of the Union to find what they looked upon in the light of a domestic insurrection recognised by a friendly Power as a war between two nations, almost before they had themselves been compelled to treat it as such. But at any rate, the sequel proved that the judgment of the British Cabinet was not misled. It was a war, and not a mere rebellion, which had commenced—a war which continued with varying fortunes for four years—and if a formal recognition of that state of things a few days earlier than was absolutely indispensable indicated an unkindly *animus* on the part of Lord Palmerston's Government, it can hardly be pretended that it was an act which seriously influenced the course of the struggle, or which made England answerable for any part of the mischief which ensued.

It is clear that Mr. Seward's demand to refer this matter to arbitration, in addition to the Alabama claims, was an afterthought. It was not urged when first those claims were presented. It was only when concession in regard to the mode of settling them was voluntarily made by Lord Stanley, that this new demand was put forward and insisted upon, and, perhaps, if it had been yielded to, it would have been followed by others. It strikes us as evidence of no great eagerness on the part of the Cabinet at Washington to heal existing differences between the two countries. Nor can

it now be fairly alleged that the obstacle to intimate and perfectly friendly relations between us arises on our part. We have given incontestable testimony to our desire to make sacrifices, if by making them we can restore complete harmony as it regards the two Governments. We tacitly acknowledged our former error in refusing to submit certain matters of dispute to arbitration, by afterwards, in the absence of further solicitation, announcing our change of mind. We were entitled to hope that our acknowledgment would be gladly and graciously received. It is somewhat disheartening, we confess, to have only brought upon ourselves still more exacting, and, till now, unmentioned, demands.

That Mr. Seward wishes to find a ground of quarrel with us we do not believe. There is not the least reason for apprehending war between the two countries on any such flimsy pretext as may be discovered within the compass of this diplomatic correspondence. But unclosed controversies between sensitive Powers cannot fail of embarrassing their mutual relations, and of keeping alive feelings apt enough to mislead the judgment. It is deeply to be regretted that what was obviously well meant should not have been so received. We suppose, however, that Mr. Johnson, to a certain extent, feels compelled to guide his foreign policy by his domestic exigencies. He cannot have the Irish vote, unless his supporters can rail against, and occasionally threaten, England. Fenianism would be disconcerted by the clearing up of all pending differences between Washington and London. We suspect this to be the true key to what looks unreasonable in Mr. Seward's despatches. We are not, however, the less pleased that Lord Stanley has proffered concessions because for the current time they have come to nothing. They will tell upon the hearts of the American people. The season of political difficulty will probably pass away with the next Presidential election, after which, it may be hoped, it will not be considered necessary to keep up a sore place in the relations between England and America, in order that the smart it causes may gratify Fenian vindictiveness and command the Irish vote.

THE CONTEMPLATED ABYSSINIAN EXPEDITION.

LORD STANLEY has suffered himself to be pushed by the devotees of tradition in the Foreign Office into a very questionable, and, it may yet turn out, a very dangerous position. It is possible that some imprudent engagements, or acts or words having the force of engagements, of a predecessor in his office, have deprived him of the free action of his own judgment, and bound him, in the last resort, to an enterprise which can hardly receive justification without constituting a most pernicious precedent. The noble lord has forwarded an ultimatum to the tyrant of Abyssinia for the restoration of the European captives still detained in that country, and, in anticipation of its rejection, is preparing an expedition from India to rescue them by force of arms. It would seem to be the fashion nowadays to "take a leap in the dark." In almost every respect but its professed object, this enterprise recalls to our recollection the disastrous invasion of Afghanistan, and we can only hope that its career and close will not present more painful points of resemblance.

When it was first proposed that military force should be employed to wrest from the hands of King Theodore the unhappy persons whose imprudent zeal or whose secular pursuits had placed them at the disposal of his savage caprice, the project was all but universally discouraged. We doubt whether even now it can be said to have the sanction of public opinion. Nobody, in the first instance, appeared to regard the honour of the country as pledged to follow up every daring adventurer whithersoever he might choose to go, for the purpose of assuring his safety, or avenging his wrongs. They who were best informed on the matter assured us that the natural obstacles to be encountered by a military expedition to the interior of Abyssinia were so various and formidable as to be well-nigh insurmountable. It occurred to every man of ordinary reflection that the lives of the captives would be rather endangered than preserved by any resort to armed force. The expense of a military incursion into so secluded a region, it was easily foreseen, would be enormous, and would sensibly tell upon the pockets of the whole community. It was calculated that in the attempt to rescue some ten or a dozen threatened lives we should probably have to throw away a sum which, if devoted to the improvement of the dwellings of the poor,

would save thousands of lives annually from premature dissolution—and it was held to be certain, in the nature of things, that for every life rescued from peril by the proposed expedition, at least a hundred others would be sacrificed.

It occurred to some one or other to suggest that a portion of our Indian army would be well employed on such an adventurous enterprise, and it was urged that if we allowed ourselves to be bearded by the Abyssinian despot with impunity, there were scores of Indian chiefs who would look upon our prestige as gone, and very probably follow the bad example. The truth is, we fear, that the object of the contemplated war is to be found, not in the honour of England, nor in the claims of humanity, but in the restless longing of the military in India for active employment. Accordingly, it is from Bombay that Abyssinia is to be invaded, and it is to a distinguished officer of the army in India and to picked troops from that service, that military operations are to be entrusted. The resolution of the Foreign Office, it is said, has caused the liveliest sensation of gladness in the army of the East, and preparations are being made with right good will.

There is yet a chance that these desires and expectations will meet with disappointment. It may be that Theodore will succumb to the demand made upon him, by professing his readiness to yield up his captives, should he ever recover possession of them, and giving hostages to that effect. But it appears from the last news received from Aden that the Europeans are now separated from Theodore, and have been for some time—that they are in the hands of his rebellious subjects, and are all well—and hence it seems not impossible that their ultimate rescue may be effected without any necessity of resorting to force. Here, then, is a further complication which should make Lord Stanley pause. We have not yet ascertained what may be the disposition of the insurrectionary chiefs in regard to the captives who have fallen into their hands. Perhaps they would be delighted to render them up to us, for a small consideration. We have no right to take the contrary for granted. We may perhaps be doing them a double injustice in first imputing intentions to them which they have never entertained, and secondly in inflicting upon their country the horrors inseparable from war. Altogether, the expedition appears peculiarly ill-advised, especially at this juncture. We fear, however, that it will be prosecuted, now that it has been allowed to rouse the martial spirit of the military in India. Still, we give Lord Stanley credit for a due appreciation of the heavy responsibility he is incurring, and as he has nearly three months before him—for the enterprise cannot be undertaken till November—we sincerely hope he will leave no stone unturned to get the captives into his power before a single soldier has embarked from Bombay, or a single life been lost in the deserts of Abyssinia.*

GERMAN UNITY.

THE letter we have inserted elsewhere from an intelligent correspondent, who states the result of his impressions during a recent visit to Germany, gives a valid excuse for a few further remarks on the subject of German unity. There is no doubt that the sympathy which was felt in this country for that great national movement has considerably cooled down since the decisive battle of Sadowa, and that, however ready we may still be to uphold the abstract claims of the Germans to the independence and union they aspire to, there is a lurking fear that, as at present developed, it is a boon of doubtful advantage to the Fatherland, and a strong conviction that it will, for a long time, be a source of serious disquiet to Europe.

Granting that the malevolent influence of Austria in Germany could only be overthrown by force of arms, it is disappointing to find that the cardinal object of German statesmanship is not the formation of a constitutional State, but the consolidation of a Prussian military empire. It is true that the Northern Confederation has been founded with the consent of the population, and that the laws on which it is based were submitted to the approval of a German Parliament. But that charter, moderate as are its provisions, has yet to be realised in practice. At present it is almost a dead letter. Count Bismark violates it with impunity both in Prussia and the subject provinces. The feudal party is as much in the ascendancy as ever, and though

* We are thankful to state that, according to intelligence received this morning from the British Embassy at Constantinople, the British captives have been liberated by the Emperor Theodore at the intercession of the Armenian Bishop Isaac.

Parliamentary forms are preserved, the rule of the stick has not declined. We fear our correspondent takes far too favourable a view of the freedom enjoyed by Prussians. Can it be said that they may freely meet to condemn the policy of the Government? Have we not heard since the close of the late war of the suppression of newspapers, and of the conviction of a deputy for a speech delivered in Parliament? Do we not hear of thousands of Germans flying from the Fatherland to America, in order to escape the odious compulsory military service? To the King of Prussia has been conceded the power of wielding at will the physical force of the Confederation for at least five years without giving to the German Legislature the command of the purse strings? He has got a fixed military budget. This sacrifice has been made for the sake of a national idea. Unity first, liberty afterwards, is the German motto. But German patriotism has not yet discovered how the latter is to be ensured when the former is realised—how a German, any more than a Prussian Parliament, is to cope with a compact and firmly-seated military despotism which, as we have seen, smiles at constitutional checks, and defies legislative protests. For a time at least the vision of a "free Germany," which our correspondent accepts as a fact, is dissipated. The Teutonic race may be content to make the sacrifice for the sake of unity, national security, free trade, and material development, which may be secured under Prussian auspices. But under the pretext of national defence, personal freedom has been surrendered, and the Germans of the north submit to military demands to which even Frenchmen have not yet succumbed, and which their southern brethren have not accepted.

Nor can it be said that this spectacle of a great nation trained to arms, and always ready for war, is a matter of indifference to Europe. Germany may not be disposed to attack France, but a great Power in the centre of Europe thus organised is a menace to the peace of the Continent. Count Bismark's method of securing German unity may be the most effectual, but we cannot forget that it has been the means of augmenting the armaments of all continental States; that Prussia, which now represents the Fatherland, and wields all its influence, was one of the spoilers of Poland, and has ever been in league with Russia; and that the Bismark policy is unscrupulous and devoid of all principle—ready to risk a war with France for the purpose of driving all Germany more effectually into his arms, and hesitating not to violate a treaty to retain a small slice of the Duchy of Schleswig. The Germans may not desire to "fight for empire," may be pacific in their views, Protestant in their religious sympathies, and their aspirations may be for pacific progress, but they have surrendered to an ambitious and unprincipled statesman the power to wield at will the physical force of the nation. It is King William, the stern soldier, and Count Bismark, the autocratic Minister, who represent North Germany to the outside world.

German unity at present is simply an extension of Prussian bureaucracy. Whether it will ever become synonymous with German freedom, time will show. Nothing would more tend to promote that consummation than the incorporation of the Southern States with the new Confederation. By this means so large a genuine German element would be introduced into the Constitution as would counteract, if not overthrow, Prussian ascendancy. For this reason, if for no other, Count Bismark can be in no haste to set aside the Treaty of Prague. A policy which would not only provoke the antagonism of France, but endanger the supremacy of the Court of Berlin in Germany, is not likely to be eagerly pursued. As the *Times* Prussian correspondent remarks, the Conservatives—who are the ruling party in the State—"are not enthusiastic about making war for reunion with the South, and running the risks of the battle-field, merely that the morning after the victory they may be defeated in Parliament by their newly-acquired compatriots from the other side of the Main." We thus perceive how futile are the alarms that Prussian aggression is likely to provoke a war with France, and how chimerical the idea that Prussian statesmanship is aiming at the consolidation of "a free and united Germany."

VENTNOR, ISLE OF WIGHT.

SUMMER weather at last—real, *bona fide*, old-fashioned summer weather, in which people, like ourselves, with a slow circulation and a lymphatic temperament, are glad to walk on the shady side of the street, and become sensible of a sort of done-through calorification, giving deliquescence to the inmost marrow—how our physical nature has revelled in it! Where should we go? That was the momentous question discussed for weeks before we

could get our release from daily duty, and our temporary escape from metropolitan bricks and mortar, closeness, dinginess, drive, and dust. There were, as in most cases of the like kind there generally are, several deeply interesting, but wholly useless, family consultations on this point—interesting, because it is a glorious thing to be under a delusion, however brief it may be, that the world is before you, and that you are at liberty to choose any retreat that may suit your fancy; useless, because in nine cases out of ten you do not choose at all, but have to accept the lot determined for you by circumstances which you had failed to take into account. Thus it was that we found ourselves at Ventnor—about the last watering-place in the kingdom we should have spontaneously selected for a month's sojourn in the dog-days, but whither we seemed to be borne by conflicting currents of possibilities, casual events, and influences, which never entered into our calculations. In fact, we drifted there, not altogether, perhaps, in spite of our will, but independently of it; and there we found ourselves subjected to a delicious disappointment.

A word or two, in the first place, as to the climate. Ventnor being a well-known winter retreat for invalids suffering from pulmonary affections, is popularly set down as intolerably hot throughout the summer months. We fully expected to find it so. We were kindly warned by disinterested friends that we should be baked alive. Common repute strengthened our uneasy apprehensions. The only solace that presented itself was that the sensation of too great heat would be a rare novelty, for, with the exception of a few weltering days in May, we had never once during the year quite got rid of a chill in our bones which pertinacious northerly winds had established there. The contrast in prospect was therefore less dreaded than might have been the case had the spring been genial. Certainly, we had a pretty fair trial. The weather in London during our absence was reported by the newspapers, and by visitors who had recently quitted the metropolis, as tropical. One journal spoke of it as dangerously hot, until a violent thunderstorm had mercifully cooled and cleared the atmosphere. Ventnor had, we believe, a much longer and more uninterrupted succession of bright, sunshiny days during the month of August than fell to the lot of London—but, except in a few localities, we were not aware of any inconvenience being inflicted by the heat. For ourselves, we suffered none whatever, no oppression, no feverishness, no melting-down of bodily substance and strength, no longing to sit, as Sydney Smith expressed it, "in our naked bones." The balminess of the air was exquisitely luxurious by night as well as by day, and every breath which the lungs inspired diffused a sense of positive enjoyment through the nervous system. Baked, forsooth! Well, it was possible, we admit, to put oneself in situations where that process might have become known to his experience—at any rate, people who liked to do it, might get broiled or roasted in the midday sun, by judiciously choosing the hottest position they could find—and so they might anywhere within the three kingdoms at certain times of the day and the year. But the current opinion about the climate of Ventnor we take to be moonshine. It may not possess all the bracing qualities of the eastern and north-eastern coasts—but as to its reputed oppressiveness, we believe it is to be found rather in the imagination of those who have never tried it, than in the experience of those who have.

But, seriously, do you want bracing? Up with you from your bed betimes, and down to the beach! The tide serves for bathing—it generally does serve at Ventnor, excepting two or three hours daily of low water. A good commodious machine is ready for you. Are you a swimmer? If not, be careful, for the beach slopes rather suddenly, and in steps, so that you may lose your footing before you are aware of it. But if you are, this is the very place for enjoyment. What cool, bright, translucent, buoyant water, rolling in, ever fresh and lively, from the Channel! The sea is never sleepy here. The waves are always ready to play with you, boisterously it may be at times, but seldom savagely. Keep out a score or so of yards from the shore, and you need be under no apprehension of their breaking. Don't distress yourself about the tide, much less the set of the current. The latter is barely perceptible here, and the power of the former is broken by sunken rocks further out. Dismiss fear for which there is really no cause, and throw yourself heartily into the spirit of the game. Oh, the exhilaration of it! What hidden stores of animal joyousness it opens within you! How pleasantly it knits up the sinews of life, and gives back to you a sense of youth and vigour! Resist the strong temptation which besets you to protract your bath beyond a reasonable time, and when you have dressed and emerged from your ma-

chine, if you do not find yourself in a rollicking humour, all we can say is that the fault is not in the sea. But, if your experience resembles ours, you will; and with nervous energies all awakened up, and a keen appetite regardless of delicacies, you will welcome breakfast with a cordiality and a zest to which you have long been unaccustomed.

Should this experiment fail, there is another open to you. Come, we'll mount Boniface Down, which as a giant sentinel keeps watch over the snugly-ensconced town at its foot, and shields it summer and winter from the north wind. The ascent is steep enough to test the soundness of your lungs, but the distance to the summit is not so great as to draw exhaustively upon your strength. The difficulty is soon and easily conquered, but the triumph is no evanescent one. Miles of the easiest, breeziest, springiest, blithest walking are before you (if you can walk and like it) in an atmosphere the purity of which may be felt, over turf which gives a bounding motion to your steps, with acres of purple heather scenting the air, and wild-flowers of every hue variegating the ground, and fluttering moths and butterflies gorgeously arrayed, and twittering birds flitting to and fro among the furze, and every now and then a hawk poised over head, and cattle chewing the cud upon the highest spot within their reach, and an endless change of sights and sounds suggestive of God's superabounding goodness. Then, what peeps of splendid scenery you get, now on this side of the island, now on that, as with freshened spirits you almost dance along, and always with the blue sea as a conspicuous feature of it. Here you may drink in health as you drink in pleasure, and enjoy a continuous glow of excitement which is followed by no reactionary lassitude.

As to the picturesque loveliness of the neighbourhood, it is too well known to need, and too perfect of its kind to bear, description. On a small scale, so that the eye and the mind can take it all in, it combines nearly all the elements of pictorial beauty—sea, cliffs, downs, woods, precipitous walls of furrowed rock, and sweet, peaceful vales of emerald green, so charmingly intermingled as to suggest that it must have been laid out in conformity with artistic rules. There is not a more exquisitely romantic landscape in the kingdom than Bonchurch, nor a more bewitching walk than the winding road which runs along the base of the Undercliff. And what strikes one about these, and indeed about most other parts of the Isle of Wight, is the fondness with which Nature decorates everything which might else appear raw and uncomely. The very stone walls which flank the narrow roads are tastefully adorned with ivy. Every fragment of rock which has fallen from the cliffs, is picked out, as it were, with vegetation. No object seems wholly undressed, and the humblest cottages are clasped and kissed by climbing and flowering plants. Hence, the scenery never palls upon you. It is always fresh, and full of life, gentle but not effeminate in its character—sweet beauty clinging to immovable strength—youth and age intertwined in a close embrace. Ventnor is girdled round with these pictorial gems—all of them lying within the compass of less than half-a-dozen miles.

Hitherto, the place has preserved some relics of its original simplicity. It knows, of course, the value of money, but has refrained as yet from establishing an extravagant tariff of prices, and gives really comfortable accommodation in return for moderate payment. It holds itself free from the stupid conventionalities of fashionable life, and although there is a fair amount of promenading in the evening upon the esplanade, it is evidently not for the purpose of displaying dress. Fishing, rowing, sailing, trips round the island in seaworthy steamers, and every kind of aquatic diversion, are available most days for those who delight in them, and, except when the wind is in certain quarters, the sight of a considerable number of passing vessels of every variety of build, rig, and tonnage. But Ventnor is not free from the nuisance which infests all watering-places—organ grinders, German brass bands, nigger minstrels, and the other musical or unmusical pests which now overrun the country. They worry you at all hours of the day—before breakfast and after supper; break in upon your quiet musing, drown your conversation, torture your nerves, and try your temper. With this abatement, Ventnor is a most agreeable resort for overworked and jaded citizens—sober, honest, quiet, respectable—with more than the usual amount of natural attractions, and less than the usual deductions on the score of local habits, customs, and character. We write this as a thank-offering for the pleasure it has given us, and as a hint to any of our friends who have yet their holidays in prospect, that they may "go further and fare worse."

A well-known American dramatist is preparing Beecher's novel, "Norwood," for the stage.

ANTI-SLAVERY CONFERENCE IN PARIS.

(From a Correspondent.)

A Conference of the friends of the anti-slavery cause, summoned by the Anti-Slavery Societies of London, Paris, and Madrid, was held in Paris on the 26th and 27th of August. The beautifully adorned Salle Herz, in the Rue de la Victoire, was well filled by an audience representing many nationalities and various shades of colour, the Roman Catholic ecclesiastical dress being conspicuous in several parts of the building. On the platform we noticed, besides those gentlemen who took an active part in the proceedings, the Haytian Ambassador in Paris; M. Yung, of the *Journal des Débats*; the editor of the *Sibole*; Sig. Vizcarroude, secretary of the Spanish Abolitionist Society; Mr. Levi Coffin, of the Western Freedmen's Aid Society; Rev. J. Phillips, secretary of the Freedmen's Aid Society of London; the Rev. H. Richards; Dr. Underhill; Dr. Massie; Messrs. Cooper, Allen, Frewin, Cadbury, Clark, Lean, Bennett, Albright, and other members of the London Anti-Slavery Society, Mr. Craft, lately returned from the western coast of Africa, and many other gentlemen.

The first business was the election of the venerable Duc de Broglie, the coadjutor of Brougham and Wilberforce, as honorary president of the Conference, who was, however, unable to be present; of M. Laboulaye, president of the French Abolition Society, as acting president; and of various gentlemen as vice-presidents. Letters were read by M. Cochin, honorary secretary of the French Abolition Society, and by M. Chamerovzow, expressive of their interest in the meeting of the Conference and sympathy with its objects, from the Count de Gasparin, Count de Montalembert, M. Guizot, the Archbishop of Orleans; Messrs. Gurney, Chas. Buxton, Gilpin, Maclaren, and J. S. Mill, Members of Parliament; Sir J. F. Buxton, Bart, M.P.; Mr. Chas. Sumner, Mr. Wendell Phillips, General Howard, Mr. Roundell, Mr. Bigelow, late American Minister in Paris, the Duc de Broglie, and many others.

After some introductory remarks from M. LABOULAYE, welcoming the foreign members of the Conference, M. COCHIN addressed the meeting in a very able and eloquent speech, in which he spoke of the failure of slavery to produce those results which its advocates claimed for it, the civilisation of an inferior by contact with a superior race, the peopling of colonies, and the superior cultivation of the soil. He pointed out the benefits which had arisen from abolition in the English colonies, the French colonies, the Dutch and Danish colonies, and the United States of America, and predicted its speedy extinction in its remaining strongholds of the Spanish and Portuguese colonies and Brazil, if not also in Turkey and Egypt. A resolution in accordance with these sentiments was moved by Mr. HORNE, seconded by Dr. UNDERHILL, and carried unanimously.

Mr. WALLER, a companion of Dr. Livingstone's, in his visit to the Zambesi, related some facts connected with the slave-trade on the east coast of Africa to supply the market of Zanzibar. As large a number of slaves are now exported from the east as used to be from the west coast of Africa, as many as 500,000 lives are annually sacrificed in that region to the slave-trade to the coasts of the Red Sea and the Persian Gulf, fully ten lives being lost for every slave who reaches the coast, while districts are becoming entirely depopulated. During the three years Mr. Walker resided in that district, nine-tenths of the inhabitants of many populous villages had disappeared. Lieutenant Mage, of the French Marine, confirmed, from personal knowledge, the painful incidents connected with this trade; and the Rev. George Knox addressed the Conference on the same subject.

Mr. BARRAST, a delegate from Cuba, narrated the rise of the abolition movement now going on in Spain. Contrary to any state of things previously known, in the case of Cuba it is the planters themselves who desire immediate abolition, while the only obstruction is in the Spanish Government, who resist it to the utmost of their power.

Bishop PAYNE, of the African Episcopal-Methodist Church of America, gave a history of the rise of that church and its increasing influence and rapid spread during the last fifty years.

The second day's proceedings of the Conference were opened by M. LABOULAYE, who gave an able and exhaustive history of the abolition movements in England, France, and America, paying an eloquent tribute to the labours of the Duc de Broglie, Clarkson, Benezet, Montesquieu, Wilberforce, Buxton, Brougham, O'Connell, Sturge, W. Phillips, Sumner, Garrison, and other labourers in the cause.

Mr. LLOYD GARRISON then addressed the Conference in a most interesting speech, in which he reviewed the history of the great contest in his own country. Free soil, free schools, free speech, and free institutions, are no longer confined to one-half only of the continent. The great rebellion of the slave-owners was turned by Providence to their own destruction. Mr. Garrison compared the situation of the small but inflexible band of abolitionists in the midst of the hostile American people, to that of the three true worshippers who refused to bow down to Nebuchadnezzar's image. Never was there apparently a more hopeless struggle, and never a more glorious victory. He contrasted the conditions of emancipation in the English colonies with those in the United States. The former was effected in time of peace, the assent of the planters being bought by a compensation of 2,500,000*l.*; the latter was brought about in the midst of a gigantic rebellion of the slave-owners against the Government, and with a strong prejudice against the coloured people even in

the Free States, where the mass of the people only consented to emancipation as a military necessity. The freedmen are now gradually acquiring power even in the Southern States, where they are beginning to assume all the functions of citizenship, notwithstanding the opposition of President Johnson to the growth of the movement. They are making extraordinary progress in learning, and show no lack of capacity in application; in the district of Columbia they are acknowledged to be among the best teachers in the country. Their character and abilities are no longer matters of question; they are succeeding in everything in which their failure was predicted by their enemies.

An interesting episode followed Mr. Garrison's speech, on the rising in the body of the hall of a coloured gentleman, who announced himself as one of the 4,500,000 slaves who had recently obtained their freedom, having been liberated during General Sherman's march through Georgia. He narrated some passages in his own history since his liberation, to illustrate the capacity of the negro for labour, and thanked the French for their sympathy with his race.

The meeting was next addressed by Prince Albert de Broglie, son of the Duc de Broglie; the Hon. J. G. Palfrey, of New York; and General Dubow, late Haytian Ambassador in Paris, who, from long experience, discussed and disposed of the question whether the negro is capable of self-culture.

Dr. MASSIE again called the attention of the Conference to the slave-trade on the Zambezi; and was followed by Mr. RAINEY, from the West Coast of Africa; and the Rev. SELLA MARTIN, once a slave, and sold ten different times, alluded in an eloquent address to the gradual education of the negro, the high position he is taking in the United States, and the religious development of his character in a state of freedom.

Dr. UNDERHILL and Mr. W. BREWIN referred, from personal experience, to the difficulties of emancipation in Jamaica; yet, notwithstanding these difficulties, and notwithstanding what is said to the contrary, it has not failed there; there are tens of thousands of peasant proprietors who have paid for their land from the produce of their own labour; and under the able and impartial rule of the present Governor, the future may be looked forward to with confidence. They strongly insisted on the unmixed evils of the system of Coolie emigration.

The Conference closed with a vote of thanks to the Chairman. Many papers of great value had been presented, which will be published. The proceedings, which were felt to be of high interest, were greatly varied by having taken place partly in English and partly in French.

"Observer" obliges us with the following notes on the Conference:—

"To those who were privileged to be present at the recent Conference at Paris a rich treat was offered, not merely in the fact of taking part in its public business, but in looking upon the composition of the meeting. This was thoroughly unique—a representation of clime and nationalities. If any of the anthropologists, after dissecting the mummy presented to them by M. Lesseps, ventured to put in an appearance, they would have found it difficult to have obtained a seat sufficiently removed from those whom in their profound philosophy they exclude from the category of manhood.

"Every shade of colour was represented there from the fairest of fair skins to the darkest of the dark; and in the discussions which took place several of the Ebonies took part, and in a way which would have made it very hard work for even the chief of anthropologists to find a flaw in their manhood on account of their lack of the perceptive, reflective, and demonstrative powers. It was a telling incident in the proceedings, that when the subject of the negro's fitness for the performance of the ordinary duties of civilisation was under discussion, a keen "contraband of war" rose from the centre of the assembly, and did a round unvarnished tale deliver of how he was ignorant of the President's proclamation of freedom until the tidings were brought into Georgia by Sherman in 1865, and that when he realised the fact that he was free, he worked somewhere a mile away from the plantation on which he had been enslaved, till he got money enough to get to New York, and then the details of his winter's work, and summer's toil, told in the coolest way, alternately elicited bursts of applause, and, as he feelingly alluded to the loss of President Lincoln, almost drew tears from the assembly.

"The first practical business of the Conference after the statements by the secretaries was the passing of a very long resolution, asserting that it had been proved that slaveholding powers were behind all others in their institutions, that slavery led to depopulation and demoralisation, that slave labour in the end was costly in the extreme, and that to suppose that any condition of bondage was in any sense an intermediate step to freedom was a mistake; that half-measures of suppression did no real good, while the abolition of enforced servitude did not result in those evils which had been predicated, and that emancipation in the United States had proved the possibility of enfranchising men by millions under circumstances of national disorder without any discord resulting on the part of the freed men. The resolution strongly condemned Coolie emigration as slavery in disguise, and then concluded with authorising the forwarding of a letter by the secretaries to the Conference, enclosing the resolution, to the various monarchs concerned, and also to the Pope, urging him to use his influence with the Catholic sovereigns to set the enslaved free. This was carried with enthusiasm.

"The statement of Mr. Waller as regards the slave

trade of the eastern portion of the African continent sent a thrill through the assembly. That gentleman stated that for every slave that reached Zanzibar, or the Persian gulf, ten lives were sacrificed, and that as the trade with that island comprises the deportation of 20,000 slaves a year, as a consequence 200,000 lives were sacrificed to supply the market. Very much of this, it appears, is done under cover of a treaty made between England and the Sultan of Zanzibar, by which the Sultan has a right to supply slaves for his own use. If this be true, the sooner that treaty is abolished the better.

"The speeches of the foreign members of the Conference were characterised by much force, and as a rule, with a thorough acquaintance with the subject. M. Laboulaye especially spoke well, and conducted the business with all the skill of a practised hand. Mr. Garrison deservedly received a very warm welcome, and his calm, lucid statement of the uneven but ever onward march of freedom was listened to with the deepest interest. For the thorough enjoyment and utility of the proceedings of the Conference, it would have been necessary to have possessed the advantage of an universal language, so that the statements made by the foreign members and delegates could have fallen upon the ears and hearts of their fellow members, as fresh and as warmly as they were delivered at the meeting; but lacking this, the uninitiated associates were compelled to be content with the kindly eye and hearty responses of those who were acquainted with the language of the various orators as they made their several statements.

"As is usual at such seasons, the time was found to be much too short to take into consideration all the points of interest, in immediate connection with the subject in hand, to say nothing of collateral issues of deep interest and peculiar moment. But time was inexorable, and after the moving of an unseconded motion for adjournment, the Conference separated, not without accomplishing much, but certainly not as much as most of its members and friends desired, although from the circumstances of the meeting this was inevitable.

"The leading members of the anti-slavery movement in England, and the bearers of great names in connection with emancipation, were conspicuous by their absence, a circumstance much to be regretted under any circumstances; but it would indeed be deplorable if it were occasioned by any lack of interest in the cause of the enslaved, or were at all a sign of tiring in the conflict on behalf of human freedom. We are loth to believe this; but there must be some unknown or at least unpublished reason for a reticence so painful on so deeply interesting and important an occasion. Happily, however, though men may slacken their efforts in the cause of human liberty, the overruling providence of God will ever be too mighty for the lasting progress of tyranny.

THE ALABAMA CLAIMS.

A series of letters and despatches which have passed between the Governments of Great Britain and America since Lord Stanley's accession to the Foreign Office was issued on Saturday. The last of the number is more than three months old. The first is a despatch from Mr. Seward. The following is an abridgment of them.

It opens with a letter from Mr. Seward to Mr. Adams, dated Washington, August 27th, 1866, in which is enclosed "a summary of claims of citizens of the United States against Great Britain for damages which were suffered by them during the period of our late civil war, and some months thereafter, by means of depredations upon our commercial marine, committed on the high seas by the Sumter, Alabama, the Florida, the Shenandoah, and other ships of war, which were built, manned, armed, equipped, and fitted out in British ports, and despatched therefrom by or through the agency of British subjects, and which were harboured, sheltered, provided and furnished as occasion required, during their devastating career, in ports of the realm, or in ports of British colonies in nearly all parts of the globe."

In this letter he recalls the fact that these claims have been frequently brought before the English Government, and that the appeal for their settlement was intermitted during the political excitement in Great Britain which did not terminate with the conclusion of the war, and during the pressure of home questions, both upon the United States and the British Government. The time has therefore arrived when the subject should receive just attention in both countries. Mr. Seward thus refers to the remarks of Earl Russell at an early stage of the conflict:—

While as yet the civil war was undeveloped, and the insurgents were without any organised military force or a treasury, and long before they pretended to have a flag, or to put either an armed ship or even a merchant vessel upon the sea, her Majesty's Government, acting precipitately as we have always complained, proclaimed the insurgents a belligerent power, and conceded to them the advantages and privileges of that character, and thus raised them, in regard to the prosecution of an unlawful armed insurrection, to an equality with the United States. This Government has not denied that it was within the sovereign authority of Great Britain to assume this attitude; but on the other hand it insisted in the beginning, and has continually insisted, that the assumption of that attitude, unnecessarily and prematurely, would be an injurious proceeding for which Great Britain would immediately come under a full responsibility to justify it, or to render redress and indemnity.

He contends that the failure of her Majesty's Government to prevent or counteract the aggres-

sions of British subjects was equally traceable to the proclamation of belligerency, and that

When the municipal laws of Great Britain proved in practical application to be inadequate to the emergency, the British nation omitted, for various reasons which seemed to us insufficient, to revise these laws, and the United States were left to maintain a conflict with a domestic enemy which British sympathy, aid, and assistance had rendered formidable, and in which British subjects continued throughout to be active allies, without any effective interposition by her Majesty's Government.

He then refers to the attempted Fenian raids on Canada and the direct and impromptu suppression of them by the Government of the United States, contrasting their action with that of the British Government in the case of the Alabama and the rest. He concludes by saying:—

The United States and Great Britain are two of the leading national powers in this age. The events of the last five years have conclusively proved that harmony between them is indispensable to the welfare of each. That harmony has been, as we think, unnecessarily broken though the fault of Great Britain; nor does there exist the least probability that it can ever be completely renewed and restored unless the serious complaint which you are now again to bring to the notice of the British Government shall be amicably and satisfactorily adjusted. Such an adjustment would be acceptable, we think, to the friends of peace, progress, and humanity throughout the world; while the benignant principles upon which it shall be based being conformable to the law of nations, will constitute a guide for the conduct of commercial states in their mutual intercourse, which will everywhere be conducive to international peace, harmony, and concord.

Lord Stanley's reply directed to Sir F. Bruce is dated November 30th. The delay in replying to it was owing to his having to consult his colleagues. With regard to the assertion made at the commencement of Mr. Seward's despatch, that "the Sumter, the Alabama, the Florida, the Shenandoah, and other ships of war were built, manned, armed, equipped, and fitted out in British ports, and despatched therefrom by or through the agency of British subjects," and "were harboured, sheltered, provided, and furnished, as occasion required, during their devastating career, in ports of the realm, or in ports of British colonies, in nearly all parts of the globe," he replies:—

It must have escaped Mr. Seward's recollection that the Sumter did not proceed from a British port, but was an American vessel, and commenced her career by escaping from the Mississippi. With regard to the Alabama, the Florida, the Shenandoah, and the Georgia (the other vessels mentioned in the schedule of claims), they were, undoubtedly, of British origin. But the United States Government will hardly contend that the mere fact of a vessel having been built in the port of a foreign power, or having been originally despatched therefrom, can of itself render the Government of that country responsible for the use which may be made of such vessel after it has passed from their control.

He then proceeds to refer in detail to the manner of arming and equipping these vessels, contending that it was not within the jurisdiction of the British Crown. He goes on to say:—

As regards the reception of these vessels in British ports, it must be remembered that when they appeared in those ports they did so in the character of properly commissioned cruisers of the Government of the so-called Confederate States, and that they received no more shelter, provision, or facilities than were due to them in that character. For a recognised belligerent has a right to expect in the ports of a neutral power the same degree of hospitality as is conceded to its antagonist, subject to such restrictions as may be indifferently imposed on both; and it has never been alleged that greater freedom of intercourse was allowed to, or that less restrictions were imposed on, the cruisers of the Confederate than on those of the United States in British ports in any quarter of the globe. The instructions issued by the British Government to its civil, naval, and military authorities, with which the Government of the United States are well acquainted, sufficiently establish this fact. Nor can it be said that those instructions were drawn up in an unfavourable spirit to the United States. The prohibition to bring prizes into British ports, and the limit placed on the supply of coal, told principally against the Confederate ships, and prevented them from using British ports as their basis of operation. The treatment of these vessels was therefore no more than the legitimate consequence of the state of civil war which existed in America, and which was recognised by her Majesty in her proclamation of neutrality.

He cannot admit the truth of Mr. Seward's remarks upon this proclamation, and quotes the judgment of the Supreme Court of the United States, and of the district court of Colombia, to prove that the conflict was no less than a civil war, and that blockade itself can only have a place legally in a "state of war."

Mr. Seward's argument that the declaration of British neutrality tended to encourage and create a civil war which would not otherwise have extended beyond the character of a local insurrection can scarcely be better met than by a reference to the legal decisions above mentioned.

Reviewing the circumstances of the case, that "before the intelligence of the course adopted by her Majesty's Government could reach America, the legislatures of three more States had provisionally declared their adhesion to the confederation thus established; upwards of 100,000 militia and volunteers had been called out by the President of the United States, active measures had to be taken for the defence of the capital, military and naval preparations were hurrying on, a repetition on a much larger scale of the collisions which had already taken place between the opposing forces was imminent, the blockade of the Southern ports had actually commenced, and the right of search and capture had

already been exercised over British vessels," he says, "it cannot be admitted that the recognition of the insurgent States as belligerents was premature, or that their insurrection was thereby encouraged; nor can it be supposed that the British Government could refuse to the Confederate States that belligerent character which the United States themselves implicitly granted and subsequently allowed to them." Lord Stanley then proceeds to reply to Mr. Seward's remarks on the defects of the Foreign Enlistment Act, saying in conclusion that the actual circumstances do not warrant him in founding any claims upon them. The contrast drawn by Mr. Seward between the action of the two Governments is replied to by simply reminding him that while the offenders against the United States baffled detection by their secrecy, the Fenian invasion was open and avowed, showing itself in meetings, in the public press, in the enrolment of troops on United States territory, &c.

But they utterly deny the alleged similarity of the two cases. They cannot admit that because four vessels escaped the action of British law, two of them unperceived, one by an accident, and one for want of evidence, Mr. Seward is justified in stating that "ruinous British warlike expeditions against the United States were practically allowed and tolerated by her Majesty's Government, notwithstanding remonstrance"; and looking to the fact that at least an equal number of vessels were arrested before commencing their career, and that on all occasions when the law could be enforced legal proceedings were taken against the offenders, they consider that they have a right to assert that, under circumstances similar to those in which the United States Government has been lately placed, they would not have pursued a less fair or friendly course.

He says, in conclusion, that her Majesty's Government will not be indisposed to adopt the principle of arbitration, provided that a fitting arbitrator can be found, and that an agreement can be come to as to the points to which arbitration shall apply. It cannot be applied to the question of a recognition of the Confederates as belligerents, but it can be applied to other questions at issue between the two Governments, and he instructs Sir F. Bruce "to ascertain from Mr. Seward whether the United States Government will be prepared to accept the principle of arbitration, as proposed above."

Should this offer be agreed to, it will be for Mr. Seward to state what are the precise points which, in his opinion, may be, and ought to be, so dealt with. Any such proposal must necessarily be the subject of deliberate consideration on the part of her Majesty's Government; but they will be prepared to entertain it in a friendly spirit, and with the sincere desire that its adoption may lead to a renewal of the good understanding formerly existing, and, as they hope, hereafter to exist, between Great Britain and the United States.

In a long despatch, dated the 12th of January, Mr. Seward adheres to his argument that the British Government owe reparation for having recognised the Confederates, and puts the following gloss on Lord Stanley's theory of the belligerent character of Southern cruisers:—

"It would appear, therefore, that in the opinion of her Majesty's Government, a British vessel, in order to acquire belligerent character against the United States, had only to leave the British port where she was built clandestinely, and to be fraudulently armed, equipped, and manned anywhere in Great Britain or in any foreign country, or on the high seas, and in some foreign country or upon the high seas to set up and assume the title and privileges of a belligerent, without even entering the so-called Confederacy, or even coming within any port of the United States. I must confess that if a lawful belligerent character can be acquired in such a manner, then I am unable to determine by what different course of proceeding a vessel can become a pirate and an enemy to the peace of nations.

At the present moment the attitude of the two Governments affords no prospect of an understanding. Mr. Seward insists with unabated rigour that if there is to be arbitration, the "whole controversy, just as it is found in the correspondence between the two Governments"—that is to say, including the question of our policy of recognising the Confederates as belligerents—should be referred. On the other hand, Lord Stanley declares arbitration as to the recognition of the South to be quite impossible, but offers to go to arbitration on the question "whether in the matters connected with the vessels out of whose depredations the claims of American citizens have arisen the course pursued by the British Government and by those who acted under its authority was such as would involve a moral responsibility on the part of the British Government to make good, either in whole or in part, the losses of American citizens." He further proposes, that if the decision of the arbitration should prove unfavourable to the British view, then the claims of the citizens of the United States should be referred to a mixed commission. This proposal was on the 2nd of May declined by the United States Government, in a despatch communicated by Mr. Adams.

MR. M'LAREN, M.P., ON THE FUTURE POLICY OF REFORMERS.

The following is a copy of the answer by Mr. D. M'Laren, M.P., to the invitation from the Scottish National Reform League to attend the great Reform meeting proposed to be held in Glasgow on the 17th September:—

House of Commons, 20th August, 1867.

Dear Sir,—I duly received your letter of 10th inst., inviting me to attend the National Conference of Political and Social Reformers to be held in Glasgow on the 17th September, and have to thank you for the honour done me by the invitation; but as the Reformers in Glasgow and the west are well able to

manage their own affairs without any aid from Edinburgh and the east, and as I have remained here during the whole session, and require some relaxation from labour, I hope my non-attendance will be excused.

As you ask my opinion respecting the future, I may state that the burgh franchise is now so extended that I think all agitation for any further extension should cease for many years. It seems to me that the ballot will be required to protect dependent voters, both in burghs and counties, under the extended franchises, and that without this or some other protection to these classes, we shall not have a Parliament so independent as it ought to be for the public interest.

The question of a good Reform Bill for Scotland seems to me to require the serious attention of all classes and parties in Scotland with a view to increased representation, and I cannot doubt that if the people of Scotland will earnestly unite for the promotion of that object they will be successful. I have never met with one English or Irish member who, in conversing on the subject, did not admit that seven additional members were far too few, or anything like an approximation to justice to Scotland. Owing to the way in which all discussion on the Scotch Reform Bill after the first reading was managed to be suppressed, the House of Commons cannot be held to be committed even to the increase of seven members, because the second reading was carried by a surprise, without any discussion; and on this account it does not carry the moral weight it would have done had the increase been agreed to by all parties *knowingly*, and after a full discussion. On the first reading of the bill, after several Scotch members had praised it more or less, I took the liberty of condemning it very strongly as being quite inadequate in extent, and unjust in its proposed distribution of the seven members, as well as in other particulars; and the more I have thought on the subject since that time, the stronger have my objections become.

Within the last week a new return has been printed on the motion of Mr. Crawford (No 524), brought down to 31st March of the present year, which shows that during the year ending at that date Ireland contributed 4,494,046*l.* under the four great heads of Excise, Stamps, Land and Assessed Taxes, and Income Tax, while Scotland contributed 6,016,748*l.* under the same four heads; and yet Ireland has 105 members, while Scotland has only 53! Nothing could more clearly show the flagrant injustice of the present distribution of legislative power, under which Scotland has become merely a great sponge, out of which is squeezed annually the largest possible amount of taxes, with the least possible degree of influence regarding their application. The consequence is that Ireland, which pays so little into the Exchequer, gets four times at least as much out of it as Scotland gets, as will soon be proved beyond the possibility of cavil or dispute by a return which I have recently moved for, and which I hope will soon be forthcoming.

I am, dear sir, yours faithfully,

D. M'LAREN.

Mr. George Jackson, Secretary,
Scottish National Reform League, Glasgow.

ANOTHER GLANCE AT THE REFORM ACT.

(From the *Daily News*.)

Mr. Acland's second group of statistics is as instructive as the first. In the letter which we printed on Monday he gave us a list of forty-one boroughs in which the householders under 4*l.* exceed in number those above 10*l.*; in the letter which we published on Thursday he names 115 boroughs in which the householders under 10*l.* exceed in number those above that limit. We found in analysing the first list that about twenty-seven of the boroughs named in it were of a purely agricultural character, that the majority of their householders were agricultural labourers, and that in these boroughs the representation would be predominantly influenced by that dependent and unpolitical class. The present list of 115 boroughs yields, on a similar analysis, a not very different result. These boroughs group themselves naturally into three classes, and on a careful endeavour to discriminate between them we find that fifty-four belong to the agricultural population, that twenty-six are of a mixed character, being chiefly agricultural boroughs in which some commerce or manufacture has added a considerable artisan element to the population; and that thirty-five are purely commercial and manufacturing, or are at least so predominantly so as to come fairly under the description of "artisan boroughs." So far as statistics go we have, therefore, taking the two lists together, twenty-seven agricultural boroughs and fourteen manufacturing boroughs in which the lowest class of householders is in a majority, while there are fifty-four agricultural boroughs and sixty-one mixed and commercial boroughs in which the householders under 10*l.* have a decided predominance. It is difficult to say in what these fifty-four boroughs of the second list differ from the twenty-seven of the former list, excepting that the proportion of agricultural labourers in their population is not so large. In the whole of these eighty-one boroughs the poorer class of householders is in a majority, and the character of the towns themselves is such as to make it impossible that any large proportion of these householders should belong to the artisan class. Situated in the midst of agricultural counties, with many of their interests entirely wrapped up in agriculture, they will necessarily differ but little in their political sympathies from the tenant farmers and those who are dependent on the land. If the tenant farmers should at any time emancipate themselves, those of the boroughs which are under tenant farmer influence may do the same. We can hardly agree with Mr. Acland in calling the twenty-seven "residuum" and the fifty-four "artisan" boroughs. They are all likely to be, as we believe, the twenty-seven in which householders under 4*l.* predominate are sure to be, "supplementary to the landed interest."

The remaining seventy-five boroughs, in fourteen of which householders under 4*l.* are more numerous

than those above 10*l.*, and in sixty-one of which those under 10*l.* outnumber those above that figure, are boroughs in which there is really an artisan class. In many of these the artisans will unquestionably have a controlling influence over the representation, and in some of them they will exercise it. But it must be remembered that these statistics do not give us even an approximate estimate of the number of persons who will be the electors of these boroughs under the new Act. There are several very important modifications to be made in these figures before we can make them even the foundation of an estimate. The first of these modifications will be that derived from the operation of the boundary commission. The earliest effect of the rectification of town boundaries will be that the disproportion between the population of the commercial and that of the agricultural boroughs will be brought out more strikingly than ever. In the agricultural boroughs the operations of the Commission will create but little change, for nearly the whole of the vast increase of our population is represented by the growth of large commercial communities. These boroughs will, therefore, be but little affected by any such extension of their boundaries as may be made under the terms of the Commission. The new persons included—and it will not be in all cases that there will be persons to include—will not be sufficient in number greatly to alter the character of the constituencies. But in some large boroughs, and in most of those which are included in the class of manufacturing or commercial boroughs, a very large increase will probably be made in the number of householders. In many such boroughs, the suburbs in which the wealthier classes live are outside the parliamentary limits, and the extension of those limits will bring a very considerable middle-class element into the constituencies. But even this must not be over-estimated. Such persons, though they live outside the boroughs, frequently have qualifying premises within the boundary, and are therefore already on the electoral lists. Even where a considerable number of middle class persons are added to such constituencies, it will be found that the predominance of artisan votes will be so great that the representation will be but little affected by the addition. Probably the boroughs which we have described as "mixed" are those in which the enlargement of the boundaries will be attended with the most considerable results. Such boroughs are mostly old ones which retain pretty nearly their original boundaries, but have considerably increased in wealth and population since 1832. In many such boroughs a considerable section of the middle-class population will be found in the suburbs, and the inclusion of those suburbs within the parliamentary boundaries will make considerable additions to the middle-class element in their constituencies. The artisan element in such boroughs may at present appear to justify their inclusion in the category of "artisan boroughs"; but in a considerable number of them the controlling element will eventually be found to belong to the middle-class.

But there are yet larger deductions to be made from these apparent numbers than are likely to be made by the inclusion of middle-class suburbs in the revised limits of the boroughs. In provincial towns the lodger franchise will chiefly bring middle-class persons on the register, and in some large towns the number so brought on will be considerable. But there is a direct deduction to be made from the "residuum" everywhere—a deduction the extent of which it is impossible, at present, to calculate. The requirement of a year's residence has its effect upon the existing register, and that effect will increase as we go lower down in the social scale. In the lowest section, however, the requirement of the personal payment of rates will have much greater effect in reducing the numbers of the poorest and most dependent class of voters. It remains to be seen how far the householders in Mr. Acland's "residuum" boroughs will be able to meet this preliminary requirement of enfranchisement. The objection to Mr. Disraeli's principle has always been that it must necessarily work with great inequality in its disfranchising effect. It puts too much power into the hands of parochial authorities, and it is impossible even to guess at present whether they will use that power to enforce the payment of the rates, and therefore the acceptance of electoral responsibility, or whether they will extend the principle of exemption, and by "excusing" rates on the large scale, will create wholesale disfranchisement. In the agricultural boroughs everything will depend on the alternative the parochial authorities may accept. Even in the former case there must be a considerable number who will never succeed in paying their rates in time, and in the latter it is quite within the bounds of possibility that not only may the predominance of the householders under 4*l.* be reversed, but that they may be reduced to an insignificant fraction of the constituency. Indeed, in all the boroughs, some large deductions from the number of householders of the lowest classes will be made by these two conditions of enfranchisement. It is impossible even to guess what the deductions will be; and impossible, therefore, to estimate with anything more than a distant approach to correctness what will be the result of household suffrage. Mr. Acland gives us all the householders, and with a somewhat startling result. But it is, at any rate, well to recollect that it is not merely the householder who is enfranchised, but the householder who has lived in his house a year before the date at which the register is made up, and who has paid all rates which were due by him in respect of his house up to the previous January. The list of householders is one thing, but even under household suffrage it will probably be found that the register of electors will be in many respects quite another.

MICHAEL FARADAY.

The *Examiner* has the following:—"On the 25th inst., at Hampton-court Green, Michael Faraday, of the Royal Institution, in his seventy-sixth year." The simplicity of that announcement of the death of one who, a few days ago, was first among our living men of science, may have caused some, as they read the death list in the *Times*, to doubt whether this was really the Michael Faraday whom nearly every great scientific body in Europe had invested with its honours, who had received medals from the Royal Society, an honorary degree from Oxford, a pension from his country, and a residence at Hampton Court from the Crown, honest rewards of service that—to value it upon the lowest ground—had maintained against every competitor the vantage ground of England in the fields of science. He was decorated with orders by France, Prussia, Italy. He was one of the eight Foreign Associates of the Academy of Sciences. He could have filled a title-page with public recognitions of his intellectual rank. But the recognitions came to him because he was Michael Faraday. They could add nothing to the rank, and they could take nothing from the winning simplicity of the true man of science. As a chief in the great intellectual republic, Faraday belonged to the whole civilised world. The genial emulation in the noblest careers open to man reduces the pride of his nation in each conqueror by arts of peace to parity with the mere natural satisfaction of a family in the success of one of its own members. A nearer view of some careers puts only the more heart into appreciation of success in others. It strengthens sympathy, shuts out indifference, and shames out petty prejudice. The man of science, indeed, is a prophet who has equal honour in all countries, freely as he gives honour to all; but he is usually an unaffected, kindly man with whom every close tie is a tie of affection. If Faraday had written the announcement of his own death, he doubtless would have described himself as "Michael Faraday, of the Royal Institution." From the Royal Institution came the helping hand which gave firm footing to his genius, and from youth to age, during his whole working life and to the day of his death, he abided by it, and repaid it with interest the early honour it had paid to him. His father was a smith, who, after giving him but little education, bound him apprentice to a bookbinder. But he had more than a taste, he had a genius for science, and this led him to seek pleasures of youth in lectures upon chemistry. In 1812, having heard Sir Humphry Davy's lectures at the Royal Institution, and taken notes of them, Faraday, who was then eighteen years old, copied his notes out carefully and sent them to Davy with a prayer that he would help their writer to escape from trade and enter into the service of science. Davy saw that a real power and aptitude had prompted the ambition of his correspondent. He became Faraday's friend, and in the following year gave him the post of assistant in the laboratory at the Royal Institution. In that laboratory Faraday worked with delight, not merely as a master of the known in chemistry, but as an eager explorer of the unknown. In 1821, as Davy's assistant, he began the series of his discoveries in electricity and magnetism. In 1833 a Chair of Chemistry was founded at the Royal Institution, chiefly because that institution had within its walls a Faraday to fill it. He had a genius for research as true and individual in its way as the genius of a Milton, and has for that reason added more to the common stock of knowledge than, perhaps, any of his competitors. Like all genuine explorers of God's handiwork, his sense of the supreme wisdom upon whose traces he was following, and of the vast world of the unknown, made vain-glory impossible. It is not every child who is so unaffected in possession of his bits of knowledge as the Newtons and the Faradays become."

It need hardly be said that Faraday was a devout believer in Christianity. He belonged to a small and peculiar sect, the Sandemanians or Glassites, who have no pastors, never speak to the outside world on religious matters, believing that the Spirit alone moves the heart, and who have a rule that their members should spend all their incomes and lay by nothing, but trust to Providence. Through all his fortunes, and when smiled upon by royalty, rank, and wealth, this fine old man and consistent Christian adhered to this despised and dwindling community to the last. Faraday was the elder of a Sandemanian church in Goswell-street (since removed to Barnsbury), and up to a very late period the philosopher devoted his Sunday mornings to the exposition of Scripture doctrine to his fellow-worshippers in their humble meeting-house.

Court, Official, and Personal News.

On Monday evening, the 26th ult., her Majesty, who was accompanied by the young princesses, drove from Balmoral along the south side of the river Dee, through the village of Braemar. At a short distance beyond the village, along the Duchlaish Drive, emerging from the Glencluny and Cairnwell-road to Blairgowrie, the royal party halted and had a picnic amongst the heather on the side of the hill. After a short stay the royal cortege drove through the "Duchlaish," and by the "Lion's Face," to the Highland Palace. The evening was delightful, fine, and warm; and her Majesty appeared to be in excellent health and spirits.

The *Lancet* denies that there is any ground for

the rumour that the health of the Princess of Wales excites serious anxiety. A letter from Frankfort confirms this statement, and says that the health of the Princess has so much improved as to render her recovery complete and not distant. "Her Royal Highness already begins to walk a little in her room with assistance, but unfortunately the roads outside the town are too rough to enable her to take much carriage exercise, and the sheltered drives in the park are too much frequented for the Princess to be often in them. Under the skilful and attentive direction of Mr. Paget, the visit to Wiesbaden so far promises every success. Her Royal Highness is regaining flesh, and the reports of her deafness are understood here to have been much exaggerated."

The Irish papers announce that the Earl and Countess Russell propose making a tour through Ireland shortly, and that apartments have already been taken for them at the Shelbourne Hotel, Dublin.

Sir John Bowring has now received his credentials as Envoy Extraordinary and Minister Plenipotentiary from the King of Siam to the Courts of Europe, and Mr. Charles Kendall has been appointed Siamese Consul in London.

Mr. Bright, M.P., has arrived at Tulchan, Strathspey.

The Boundary Commissioners, it is expected, will commence their labours about the 18th inst., and that they will be occupied from six weeks to eight weeks.

There is reason to believe that, in deference to the wishes of the Conservative party, the proposal contained in the Scotch Reform Bill of the past session for the electoral division of the City of Glasgow will be withdrawn. Like the other great cities of the kingdom, Glasgow will receive a third member, and Lord Cairn's plan for securing the representation of minorities will be brought into operation. It is probable that other modifications in the scheme for the redistribution of seats in Scotland will be introduced. —*Imperial Review*.

Miscellaneous News.

BLOCKADE-RUNNERS FOR CRETE.—Not disheartened by the loss of the blockade-runner *Arkadi*, the friends of the Cretans in this country have again set to work, and in the course of a few days two of the most powerful and rapid iron paddle-steamers will be in Greek waters. Both these vessels were built towards the closing days of the struggle in the United States, and are looked upon as the finest of their class ever constructed in Liverpool.

A SOMNAMBULIST.—On Thursday morning, a little before seven o'clock, a young woman apparently about eighteen years of age was seen standing on the parapet of the house of a cornhandler in the Borough, evidently in a state of somnambulism. The passers-by shouted to her, and before assistance could be rendered she fell from an altitude of about sixty feet into the street. A gentleman slightly broke the fall. Strange to say, she was not killed by the accident, but she was conveyed to Guy's Hospital insensible. She was partly dressed, and was a servant at the house from the top of which she fell.

THE RESULT OF THE OXFORD LOCAL EXAMINATIONS of this year has been singularly satisfactory. The "centres" have now been increased from eleven to twenty, and the number of candidates from 896 to 1,365, while the improvement in the number of successful examinees is still greater. In the three years ending 1860 an average of 473 passed in each year; in the next three, 609; in the next, 747; and in 1867, 915. The failures, too, in the preliminary examination in reading, writing, parsing, geography, and summing have greatly decreased; though this year 350 still failed out of 1,365.

THE THAMES EMBANKMENT.—The *Times* says:—"This, the greatest of all our great metropolitan improvements is, so far as it has been contracted for at present, fast approaching completion. Much of it is already finished. In another fortnight the whole of the under-water foundations on each side of the Hungerford-bridge pier will be built. Already the work of perfectly levelling the immense area that has thus been so successfully reclaimed from the river is going forward. The remaining holes and inequalities on the surface are being rapidly filled in, and it is calculated that at the present rate of progress the end of next February will witness the entire completion of the bank from Westminster to Temple-gardens."

IMPORTANT DECISION AS TO DELIVERY OF CIRCULARS.—The prosecution, by the Post-office, of a man for delivering circulars, was resumed on Thursday at the Bow-street Police-court. Mr. Manuel Eyre, who had employed the man to deliver the circulars, was represented by counsel. Mr. Eyre had founded a company, the object of which was to deliver circulars at a cheap rate. This delivery the Post-office authorities contend is a breach of the Post-office Acts. Counsel for Mr. Eyre argued that the circulars were not letters but merely advertisements, and therefore did not come under the prohibition of the Post-office Acts. Sir Thomas Henry held that they were letters within the meaning of the Acts, and he fined the defendant 5*l*. Answering a remark made by Mr. Eyre's counsel, Sir Thomas Henry said that the Commissionaires and anyone who like them delivered letters were liable to a similar penalty.

EARL GRANVILLE ON EDUCATION.—On Wednesday Earl Granville laid the foundation stone of the Ware-housemen and Clerks' New Schools at Cheadle Hulme. The occasion naturally led his lordship to speak upon the subject of education. He thought

that question might be settled in a satisfactory manner if "the theological difficulty" in its relation to the principle embodied in the conscience clause could be overcome, and that the present was a fitting moment to deal with it. The persons who were the most difficult to be appeased were more likely to be satisfied with the present Ministry than with any other, and he considered that the Government had now a fair chance of settling that most important question. Speaking of the Reform Bill, he declared that he had never shared in the alarms expressed by some persons as to its operation. One thing everybody believed it would do, and that is to push education forward.

REGISTRATION OF VOTERS.—The revision of the lists of voters will be held between the 15th of September and the 31st of October. The barristers who revised the lists of the metropolis will hold the next revision. The revising barrister for the city of London has already appointed his court for October.

NO MORE BEER SCORES.—Beersellers, from the 1st of October next, will not be able to recover in the county courts the amount of anything they may have "chalked up" against their customers. The County Courts Amendment Act, which will come into force on the date named, provides "that no action shall henceforth be brought or be maintained in any court to recover any debt or sum of money alleged to be due in respect to the sale of any ale, porter, beer, cider, or perry, which after the commencement of this Act was consumed on the premises where sold or supplied, or of any security given for, in, or towards the obtaining of any such ale, porter, beer, cider, or perry."

THE TENANT FARMER M.P.—At Messrs. Salter's sale of long-woolled shearing rams, Mr. Read, M.P. for East Suffolk, said when he went into the House of Commons he considered himself the most wonderful man in it, because there was no other instance in which a man without birth, without station, without riches, and without learning, had been promoted to the high rank and dignity of a knight of the shire. The labour which was expected from a Member of Parliament really exceeded, however, all the weight and dignity which might accrue to him. During three or four months of the past session he had given an average weekly attendance in the House of fifty hours. So much was he impressed with this that he would just paraphrase the first two lines of an old song, and say—

"Ye gentlemen of Norfolk, who live at home at ease,
Ye little know, I'm very sure, the labours of M.P.s."

THE UNIVERSITY OF LONDON.—We (*Athenaeum*) have been given to understand that a house (No. 17, Saville-row) has been taken for the temporary accommodation of the University of London, at present lodged in the east wing of Burlington-house. It is expected that the University will remove at Michaelmas, after which the work of demolition will commence, to clear the ground for the new buildings in which the Royal Society and some other societies are to be located. The rear of the new building for the University is now up to a level with the roofs of the houses in Burlington-gardens, and as the masons have resumed work on the facade, we may presume that the vexed question as to style has been settled. The new galleries for the Royal Academy are rising higher and higher, with solid and well-built walls, and give good reason to infer that the stipulation requiring their roofing-in by Christmas will be complied with.

CONVICTION OF BAKERS.—The raid against the bakers in the county of Surrey has, by direction of the chief constable, Captain Hastings, been diligently prosecuted by the police, and a large number of convictions for the offence of selling bread otherwise than by weight have taken place before the magistrates. The penalty in most cases ranged from 2*s*. 6*d*. to 1*l*., according to the amount of deficiency, but at the Farnham Police-court on Thursday last the latter penalty was doubled, the magistrates expressing a strong determination to use their utmost endeavours in putting a stop to the offence, which they viewed as a wholesale system of fraud. Several bakers and sellers of bread residing at Farnham, Frimley, and other places in the division, were convicted in the penalty of 2*l*. and costs, without regard to deficiency, which varied from 1½*oz*. to 2*oz*. on the 2½*lb*. loaf. The bakers contend that under existing circumstances they are unable to protect themselves, and that an alteration in the present law is necessary. The chief constable of Berkshire has issued a caution to the bakers in that county, with an intimation that the magistrates will enforce the utmost penalty allowed by law in the event of a conviction.

THE LORD-LIEUTENANT ON THE CONDITION OF IRELAND.—The show of the Irish Royal Agricultural Society opened in Dublin on Wednesday last. The annual banquet took place in the Exhibition building. In responding to the toast of "Prosperity to Ireland," the Lord-Lieutenant, having congratulated the society on the great success of the show, entered into a lengthened review of the condition of Ireland. The accumulation in banks, he argued, showed growth of capital, which but for the insane Fenian disturbances would have been employed more largely. Some of the misguided young men connected with that movement now saw clearly the folly and crime of which they had been guilty, and he gave the Irish credit for the fact that although conspiracies had existed among them, the annals of their country were not disgraced by any combination like those of Sheffield. Lastly, he spoke of the increased export of stock, as a further proof of the increasing prosperity of Ireland, and concluded by expressing his strong opinion that an improved system of railways would greatly conduce to the development of the

material resources of the land, and would stimulate its increasing prosperity.

ANOTHER DEATH ON THE UNDERGROUND RAILWAY.—Another case of death on this line came under the notice of Dr. Lankester, as coroner, on Friday. A woman, who had complained of pain before she took her seat in a train on the line, died before she got to the end of the journey. A medical witness declined to say that death had been accelerated by the foul air in the tunnels, and the inquest was adjourned for an examination to be made. Mr. Fenton, the manager of the company, declared there was no foundation for the statements as to the condition of the line. The servants of the company were, he said, more healthy than those employed by the Great Western Company on their line.

THE LONDON TRADES' COUNCIL AND THE SHEFFIELD UNIONS.—The London Trades' Council held a special meeting on Thursday night at the Bell Inn, Old Bailey. The following trade societies were represented:—Amalgamated Engineers, Amalgamated Carpenters, Carvers and Gilders, Zincworkers, Plasterers, and Amalgamated Cordwainers. Mr. Parker, engineer, was voted to the chair. After the minutes of the former meeting had been read and confirmed, the chairman read a communication from the Organised Trades of Sheffield, containing the resolutions passed by that body, which separated the Saw-grinders' Union from the rest of the trade associations in that town. After some discussion, the secretary was instructed to express to the Sheffield trades the satisfaction of the London societies with the course they had adopted. The secretary then read a circular he had received from the Reform League of Glasgow, requesting the council to send a delegate to a conference of Reformers about to be held in that city. Mr. Kaltheber was of opinion that, the Reform Bill having passed through both Houses of Parliament, there was no necessity for the council taking part in the conference. Mr. Edgar hoped the labour question would now become the primary one with the working classes. Mr. Sainsbury thought the statements of the previous speakers contained the sentiments of the meeting. He would move, "That the secretary embody them in a letter, and respectfully make them the answer to the circular." This proposition was seconded and agreed to. The chairman said as there were several important matters requiring the attention of the trade societies generally he hoped an early night would be fixed for calling a delegate meeting. It was arranged that on Saturday evening, September 21, at eight o'clock, the delegate meeting should take place.

THE DARK SIDE OF LONDON LIFE.—There is something not a little sad and touching in the account of the attempt at suicide made by John Hannant in a wretched court in Southwark, and investigated at the police-office a day or two ago. It brings before one, as such things in fact are brought before one again and again, the terrible meaning of the phrase, "work is very slack," to those who have to live from hand to mouth on daily wages, with wife and young children to feed, and clothe, and shelter. Hannant is a human, has been married fourteen years, has several children, the youngest little more than a twelvemonth old, and has always been a good husband and a good father. But for some time past "work has been slack," and it has gone hard with many of the most industrious. So the little savings were gradually exhausted in keeping the children and paying the rent, while the increasing distress preyed more and more upon the poor man's mind as the months went by and the demands of the tin-working trade showed no signs of improvement. At last, under one unexpected loss, he gave way altogether. He had earned a sovereign, and lost it out of his pocket. The fatal poison, too, was at hand, chloride of zinc being a drug in use in his trade. So, in his despair, he drank a quantity, happily was found by his wife before his agonies ended in death, and was taken at once to the hospital, where he recovered—so far at least that he did not die. Then he was taken up by the police on the criminal charge of attempted suicide, and at present he lies ill in the infirmary of the gaol to await the orthodox reprimand with which English law visits the offence of what it calls "attempted self-murder." And on the same day on which Hannant was brought before the police magistrate, another man was charged at the same office for cutting his own throat, ineffectually as far as death was concerned. But it was not starvation, but habitual drunkenness, which excited the second man. He had been drunk for a whole week, and this was his work in his frenzy. Such are some of the phenomena of the life of the unknown multitude in London.—*Full Mall Gazette.*

MR. DILLWYN, M.P., ON THE LATE SESSION.—Mr. Dillwyn met his constituents at Swansea on Friday evening and defended his votes in favour of the Government on the Reform Bill. He firmly believed now that had it not been for the "tea-room party" the bill would have been thrown out. He had been blamed about the memorandum which passed between Colonel Taylor and himself, but he could not see how he could be blamed for that. Had he not acted as he did, he would have been a fool. It should be remembered he was going against the people with whom he usually voted, and therefore he felt there was a great responsibility resting upon him. He happened to be the mouthpiece of that small tea-room party, and he therefore wanted to know, before he gave his support to the Tory Government, whether they would consider fairly those points which he and the party considered to be essential to make the bill a good one. He determined to ascertain this from Colonel Taylor, and, what was more,

he wanted it in black and white. He did receive from Colonel Taylor, in black and white, a distinct and satisfactory assurance that certain leading members of the Government, whom, however, he would not name, were in favour of the amendments which they thought necessary to mould the bill into a good one. He had shown that memorandum to several members of the House, and he believed it had a good deal to do in carrying the measure. Mr. Dillwyn then referred to his having been censured for not following the leader of the Liberal party. Nobody more deeply respected Mr. Gladstone, or more appreciated him as a financier, and yet he could hardly regard Mr. Gladstone as the leader of the Liberal party. If a man was to be the leader of a party he should be so in reality and truth, whereas Mr. Gladstone had to be coaxed along, and on some occasions had voted against measures which were of the greatest importance to all true Liberals and advocates of civil and religious liberty.

THE REFORM LEAGUE AND ITS NEW PROGRAMME. A meeting of the Council of the Reform League was held on Wednesday, Mr. E. Beales in the chair. The chairman said that the chief business before the meeting was to put forth a statement of the immediate policy of the League. There was no intention whatever on the part of the Reform League to abandon their platform of manhood suffrage and the ballot, but they had now to deal with the present state of things without abandoning their original principles. They had now got a Reform Bill which would scarcely come into operation before it would be found an almost disfranchising Act, and in many respects vexatious and disappointing. What they had to do now was to deal with the present state of things without abandoning their grand principle of manhood suffrage, protected by the ballot. There was to be a Reform conference in Dublin next week, at which he was about to attend, and it was essential that some statement should be now put forth by the League as to their future policy. The Chairman then read a lengthy manifesto, the adoption of which he proposed. It set forth the future objects of the League—to influence registration and voting—to abolish the ratepaying qualification and the minority-voting process for three-cornered constituencies, to secure the ballot, and to promote the Irish and Scotch Reform Bills. Mr. Lucraft said he should move—

That it is not advisable to alter the platform of the League—namely, manhood suffrage and the ballot—but that it is the duty of all Reformers, and especially of the League, to get all those entitled to the vote on the register.

Discussion followed, in the course of which the Chairman said that at that part of the address in which it was stated they "considered themselves imperatively bound to assist their Irish and Scotch friends," there should be added, "and for other reasons, and still entertaining the convictions that no suffrage short of manhood can be permanently satisfactory to the great body of the people, and without at present entering into the consideration." This was agreed to, and Mr. Lucraft withdrew his resolution. A noisy discussion as to the question of adopting the address ensued. The address was adopted, and the proceedings terminated.

THE PEOPLE THAT CANNOT WRITE.—A Parliamentary paper brings down to 1865 the return of English men and women who, on marrying, have to make their mark on the marriage register instead of signing their names. More than a third of the Welshmen who married in that year had to make their mark; very nearly a third of the men of Hertfordshire, Cambridgeshire, and Norfolk were put to the same shift; more than a third of the men of Suffolk, 35 per cent. of the men of Bedfordshire, 38 per cent. of the men of Staffordshire, and 40 per cent. of the men of Monmouthshire. In all Lancashire one man in every four who married had to make his mark. Still, the number of the ignorant constantly lessens. In 1845, 66·8 per cent. of the men who married in England and 50·4 per cent. of the women were able to write their names on the marriage register; in 1855, 70·5 per cent. of the men and 58·8 per cent. of the women; in 1865, 77·5 per cent. of the men and 68·8 per cent. of the women—more than three-fourths of the men and more than two-thirds of the women. In these twenty years the women have been improving faster than the men. Foremost among the ignorant districts, so far as concerns women, stands South Wales, with more than half of its women unable to write their names, and in North Wales, Monmouthshire, Staffordshire, and Lancashire, the number exceeds 46 in the 100. In Bedfordshire, where the children have been accustomed to work so early at straw-plaiting, two women in every five who married in 1865 had to make their mark. These are people able to marry, and probably included in a smaller proportion of the very lowest, the "residuum." It is remarkable that in the eastern counties, and in many counties in the southern half of England, more women sign the marriage register than men. As in 1864, so in 1865, Westmoreland had the largest proportion of its men able to write—nine in every ten; and Sussex the largest proportion of its women—more than eight in every ten.

FATAL TERMINATION OF AN ATLANTIC VOYAGE IN A SMALL BOAT.—It was reported on Saturday that a small boat, the John T. Ford, had been lost in attempting to cross the Atlantic, with all hands on board. The particulars are now published. One man, Andrew Armstrong, it seems, escaped, and he tells the tale. The little craft left Baltimore on the 22nd of June, and, after putting into Halifax, she

finally left on her cruise for Europe on the 16th of July, her crew consisting of four persons, Captain Gould, the master, Shering, the mate, Armstrong, the survivor, and Murphy, a lad. On the afternoon of the 5th ult. a sea struck the boat, and she turned over, but righted again almost immediately. She lost all her oil, however, which was necessary for the light at her compass, and the crew suffered much from cramp and the loss of water. The hands then cut up the boards that secured the ballast and the internal fittings, in order to burn and obtain a light for the compass. Heavy gales from the S.W. to E.N.E. were experienced, with a cross sea, and on Monday, the 19th ult., she bore up for Cork, when about 10.30 p.m. a terrific sea struck the boat, and turned her over, and the ballast boards being gone, the ballast shifted, and was thrown into the water, and the boat kept turning right over as the four hands endeavoured to get on her, until the lad got entangled between the rigging and the mast, and she was so kept steady. The men were in this position until noon of the following day, being frequently washed off by the seas, when a sail was observed bearing down upon them, and for a time they were in hopes of being relieved. The sail, however, passed by without rendering them help. The mate Shering then asked Armstrong and the survivors to pray with him, and they continued to do so for some time. The mate then shook hands with all of them and kissed the likeness of his wife—he then became much excited, and after biting the captain's leg, fell off the boat and perished. The same evening the lad Murphy asked Armstrong to make him fast, which was done to his belt, but shortly afterwards a heavy sea swept him off and he disappeared. The captain and Armstrong were washed off, and the captain, as he went away and sank, cried: "God help my poor wife and family." Armstrong succeeded in regaining the bottom of the boat, and remained on her till four a.m. on the 23rd, without the slightest nourishment and after being washed off by the heavy seas, when the ship Aerolite, Captain Alleyns, of Liverpool, discerned the shreds of canvas which were flying from the oar which he was enabled to raise, and bore down to him. In a very exhausted and almost insensible condition he was taken off the bottom of the boat and got on board the Aerolite, where he received every kindness and attention. On the following day or so he was transferred on board the Mary Blake, from Antigua, which brought him on to London. The dimensions of the John T. Ford were nineteen feet length of keel, twenty-two feet six inches in overhaul, seven feet beam, and two feet six inches depth of hold.

PERSONNEL OF THE PRESENT PARLIAMENT.—Commissions in the army are, or have previously been held by 113 members, in the navy by 13, in the yeomanry by 65, in the militia by 63, and in the volunteers by 68. The legal profession is represented by 128 members, 95 of whom have been called to the English bar, 47 at the Inner Temple, 36 at Lincoln's-inn, 9 at the Middle Temple, and 3 at Gray's-inn, 18 to the bar in Ireland, and 6 to the Scottish bar, the remaining 9 being attorneys. Of this number 5 have attained the dignity of the coif (sergeants), and 30 a silk gown (Queen's Counsel). Of the medical profession, there are 3 members; while literature has no fewer than 81 representatives in the persons of authors or editors. Public companies have their interests protected by 128 M.P. directors, and the commercial community generally by 35 bankers, 10 brewers, 19 merchants, 9 iron-masters, 9 cotton, linen, or worsted spinners, 5 shipowners, 3 silk manufacturers, 3 stock-brokers, 2 corn-merchants, 3 glass manufacturers, 3 contractors, 2 calico-printers, 3 coal-owners, 2 tea merchants, 1 brickmaker, 1 underwriter, 1 timber merchant, 1 papermaker, 1 agricultural implement maker, 1 copper smelter, 1 hosiery manufacturer, and 1 auctioneer. Pursuing our analysis still further, we discover that 53 members are Privy Counsellors, four are Irish peers, 71 are baronets, 16 of whom have been created; 10 are knights, 16 lord-lieutenants of counties; 28 are heirs apparent to peers, and 9 to baronets; 65 are younger sons of peers, and 15 of baronets; 11 are heirs presumptive to peers, and 2 to baronets; 8 are sons of members; 97 have held or are holding official Government positions; 93 have served or are serving the office of high-sheriff; 363 are deputy-lieutenants of counties; 491 are justices of the peace. The great majority have been attached only to their present places of representation; but 117 have sat for more than one constituency. The numbers of merchants who have risen from comparative obscurity to a seat in the legislature are very great, and afford ample evidence that any person possessing a mind well directed, pursuing an honourable course, and following one pursuit with diligence, may attain a high position in the country. As examples of what industry will achieve, we may mention that Sir John Rolt, Attorney-General (now Judge), who commenced life as an office-boy in the establishment of Messrs. Pritchard and Sons, Proctors, Doctors' Commons; Alderman Lusk, the present member for Finsbury, whose early years were spent behind a counter; Mr. Gilpin, M.P. for Northampton, who for a long period kept and served in a retail bookseller's shop in Bishopsgate-street; Mr. Reardon, M.P. for Athlone, who even now follows the pursuit of an auctioneer in Piccadilly; and Mr. Duncan McLaren, member for Edinburgh, who kept a draper's shop in the High-street of that city.—*Leisure Hour.*

The London General Omnibus Company have for this half-year earned no profit. They are, however, rich enough to declare a dividend out of their reserves.

Literature.

DAVID, KING OF ISRAEL.*

This volume appears in its English form, under the auspices of a firm who have done almost more than any other in this country to naturalise foreign works of merit. General literature owes them much, but theological and biblical studies are under greater obligation still to their enterprise and assiduity. From our own point of view, we cannot speak in very favourable terms of the interest or value of this particular addition to the number of existing translations from the German. That the book will be liked is extremely probable. We wish we could say we are glad of it. Among a certain class of readers it may even attain a very high degree of popularity, but if so, we can only regret that such a class exists, and is in any way considerable enough to make its favourite works popular and successful. No reading of this kind will ever be helpful or congenial to the spirit of love and of power, and of a sound mind. The Christian religion is not unreasonable or exacting in its demands on the human understanding, but neither does it encourage the perpetual use during any one's entire lifetime of milk for babes, still less of milk plentifully deluged with water. Dr. Krummacker does not carry the process of dilution to the last extremity. For example, we will not do him the injustice of comparing his style of thought and expression with the thin and highly sweetened water gruel which appears to be the spiritual food commonly expected and desired from very fashionable and very Low Church clergymen. Teutonic patience and elaboration (we cannot in this instance add Teutonic thoroughness), insure a certain amount of "thickening," though it will not be safe always to assume that the mixture is nourishing. Any species of composition of course may be made tedious, and mere verbiage on any subject is to be discouraged. But there are some special objections to a mode of handling the Word of God which ignores alike its force and dignity, and for the moment represents its very strongest men as if theirs were the feeble knees, and theirs the hands which hang down. The woful havoc which commentators have made of the Book of Job has almost been judged worthy to be reckoned among that patriarch's humiliations. Had he been aware of the treatment which he would receive from more than one or two of his self-elected friends, he might well desire that any book concerning him should be written by an enemy. It is some consolation to remember that it probably never entered into David's mind to anticipate as among his afflictions what would befall him—a man of genius and, in almost every sense of the word, a strong man—at the hands of men of later times, who might perhaps be holy, but would certainly neither be wise nor strong. Better almost be mewed up in his cave again, or scurried on the door among a set of stupid and suspicious Philistines, than be made the puppet of expositors hidebound in conventional mediocrity, and the subject of their inconceivably petty and contracted way of "handling spiritual strife."

We have not a word to say against any natural and unpretending effort to apply to religious uses either the writings of the psalmist or the story of his life. Both contain much which, as long as the world lasts, will be grateful to the Christian conscience, and affections, and mind, and intelligible to every devout mind, however limited its training or capacity. Esoteric biography in the Old Testament or the New is, if that be possible, a thing even more out of the question than esoteric doctrines. But any exposition of it, whether by the living voice or through the press, must either be a help or a hindrance. If it be a hindrance, the benefit to be conveyed may be simply diminished in amount, or the standard of its quality may be lowered and maimed. These unfortunate results are, for the most part, found in company, when the statements of Holy Scripture are hastily spiritualised, and historical facts interpreted without historical insight. It is one thing for an English class leader or a German homilist to feel honestly that the language of the psalter expresses very truly many of his own emotions of penitence or of hope, and quite another thing to take for granted that precisely such views and experiences as his own may be put into the mouth of the psalmist. The emphasis which principles receive by being embodied or illustrated in persons, is weakened or destroyed by

leaving individuality out of account, by identifying, or confounding together morally, men who stand in marked contrast in their natural make of mind, as well as in every circumstance of their lives. Chronologically, no less really than in the visible landscape, there are laws of perspective which cannot with impunity be violated. Some regard to the relation in which a man, like the son of Jesse, stands to the times before and the times after that in which he lived, is nothing less than indispensable, if we would appreciate the cost and difficulty of his reforms, or honour him as he deserves for his clear perception of truths which other men were only beginning to apprehend dimly, or make due allowance for his shortcomings as compared with domestic and social ideals, which as yet were far below the horizon. These are points on which Dr. Krummacker's discourses provoke and tantalise us. At one moment he seems to admit and even affirm that before the advent of Christ good men's ideas of mediation and immortality must necessarily have been incomplete and only germinant, and the next he ascribes to them sentiments which are very evangelic and consolatory, but which these men were hardly at all more likely to have had access to than they were to have read Thomas à Kempis or the Olney Hymns. Now, he seems to catch a glimpse of the real bearings of an action or an incident in the character of the parties directly interested, and now it slips from his grasp again, lost in the vaguest of platitudes, or refined away into some far-fetched accommodation, so as to appear to mean anything or nothing. We do not intend to make large quotations, but our readers shall have at least some opportunity of forming their own judgment:—

"Barzillai had his treasure in heaven, the grace of God was his jewel, and so he counted his days without vexation—y-e-a, with the calm, hopeful joy that he would soon see the face of Him whom he loved, and in whom he firmly trusted. This prospect had a renovating influence over him, and enabled him to look down into his grave as to his bed of rest. He had by faith overcome the world, and he stood above it. Not as if from a mistaken conception of the earnestness of life he had peevishly despised whatever the earth could yield of pure and hallowed joy, rather with thankfulness he received it; but it was also a small thing to him to be without it. He was, we repeat, what we have already said concerning him—no rude, narrow-hearted rigorist. He did not, in considering the king's proposal, think that, as one of the 'quiet in the land,' he must anxiously keep himself far away from all the necessary pomp that belongs to a king's court. Indeed, he was like few of his Old Testament fellow-believers—too evangelically free, and too sound in his faith to be capable of so narrow a judgment."

What ground is there for assuming all this, in regard to Barzillai? Will reflections like the above tend to deepen even by one degree any one's impressions of the unspeakable value of the life and immortality brought to light by the Gospel? Do they add a single trait of critical life and colour to the story? or do they not detract rather from the feeling of reality and homely truth with which it inspires us as it stands?

There are not many circumstances of which no detailed narrative is given which are more suggestive or touching than the way in which the brave and generous-minded King received and poured out before the Lord the water from the well of Bethlehem, which his three companions-in-arms had taken their life in their hand to obtain for him. Listen to our author's application:—

"From that camp-scene there shine out dimly to us many typical truths. We also know of an open well of Bethlehem, whose water quenches for ever the thirst of the soul. Grace, forgiveness, justification, and sanctifying strength is the water which is here drawn, and the effect of this water is the peace of God, which passeth all understanding. This well also was once in the custody of the Philistines. The three heroes who burst through to make it again accessible to us—who knows them not? Luther, Calvin, Zwingli, are the three names. Repentance, prayer, and faith are the three which to-day bring it to our mouths."

Another characteristic specimen is a parallel or analogy which our author finds in a transaction which we should have fancied quite sufficiently fruitful of thought in the light which it throws on the magnanimity towards Saul's family of the man whom Saul had so pertinaciously hunted and sought to slay, as well as indirectly on some of the ties by which, in that age and country, master and servant were bound together. But hear Dr. Krummacker:—

"Thou, therefore, and thy sons," says David, "and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat; but Mephibosheth, thy master's son, shall eat bread always at my table." By these words Ziba was thus given back to the son of Jonathan, as steward to manage his affairs. But did not the Divine Descendant of David speak on behalf of His chosen to the Holy Ghost in a manner similar to that in which David then did to Ziba (whose name interpreted means "planter")? Did he not, with the same careful consideration for the hereditary lameness and weakness of His disciples, entrust to the Comforter from on

high the management and oversight of the field of their hearts and lives?"

Perhaps these extracts may afford our readers a sufficient sample. We will not say we hope they like it. On the contrary, it would not surprise us if they felt a longing to put the taste away, by reading over the twenty-third Psalm, or the eighteenth. It may appear to them, as it does to us, little short of a personal injury, when little sentimental rhapsodies or attempts at reasoning, which would do all the harm of a bad argument, were they arguments at all, are thrust even temporarily into an apparent connection with the parable of Nathan, or with the inexpressible pathos of David's grief over his son Absalom, or with the unadorned dramatic interest of the challenge of Goliath and its bloody and decisive end. So long as the eye sees only that which it brings the power of seeing, there are themes which it will be well for men below a certain intellectual and spiritual stature to be content with meditating over in private, without undertaking to paraphrase or expound them for the world at large. To trace out the development through all its trials and vicissitudes, of the character of that one extraordinary man who was champion and fugitive, poet and king, great in his sanctity and great in transgression, not "without sin," and yet a real type of "great David's greater Son," to appropriate thoroughly materials like these, and to fuse them into living reality in a book or a series of discourses—this would be a task worthy of a mind endowed with creative powers almost like the psalmist's own, if not, as he was, moved and guided by direct Divine instruction. Is it not a wiser and more excellent way, to be content with the inspired compositions as they stand, than to think our own opinions into them, and to condescend to men who were cast in a mould incomparably larger than our own, as if they were the pigmies, and as if we were the giants? No doubt even eternal and immutable truths are better understood when we have seen them in one and another of the consequences to which they lead, in the lives of men of like passions with ourselves. So we may learn a great deal of what we know of the illuminating power of the greater and lesser orbs of heaven, through the effect of this in the play of shadows and colours on the mountains and hills on which they shine, and even on the pastures clothed with flocks, and the valleys covered over with corn. But nothing is ever gained in our acquaintance with the celestial world, either material or moral, by looking at the terrestrial shapes around us, through some medium which dwarfs and distorts them, or by lighting a little fire of our own which more than half hides or blots them out with its smoke.

THE WORKING CLASS: 1832—1867.*

It is no longer possible to view the moral tendencies of the working class with indifference. Those who have hitherto done so, deriving comfort from the thought that they exercised little or no influence upon the policy of the country, can do so no more. "For better, for worse," the members of the class so called have now committed to them the balance of constitutional power, and it becomes a question fraught with interest to all, What are the guarantees that their admission to the exercise of the elective franchise will be a blessing and not a curse to the land? What have they done, considered as a class, apart from the rest of the community? Has their action, so far as it has been united and directed to definite ends, been in the direction of moral and political progress, or has it been retrograde? There are two ways of answering these questions. The prophets of evil arrive at very direful results, by making rapid generalisations from exceptional though prominent instances of crime and violence—leaving out of calculation the element of human improvement. Those who, on the other hand, look forward with hope and not with fear to the future of the human race, are content to make their appeal to history, and to those commentaries on human progress furnished by contemporaneous events.

The writers of the volume before us belong to the latter description. They go back to the passing of the last Reform Bill, and inquire what was the condition of the working classes at that time, what influence they have exercised upon legislation up to the present date, what advantage they have taken of educational facilities and improved legislation, and what they have done without the law. This is a wide field of inquiry, but it is traversed intelligently by the two gentlemen engaged in it, and the results they present are matter for sincere congratulation and hope. It should be stated that the work has already appeared in a fragmentary

* *David, the King of Israel: a Portrait drawn from Bible history and the Book of Psalms.* By FREDERICK WILLIAM KRUMMACHER, D.D., Author of "Elijah the Tishbite," &c. Translated under the express sanction of the author by the Rev. M. G. Easton, M.A. Edinburgh: T. and T. Clark.

* *The Progress of the Working Class: 1832—1867.* By J. M. LUDLOW and LLOYD JONES. (A. Strahan.)

shape in the series of essays on "Questions for a Reformed Parliament," published by Messrs. Macmillan, but even those who possess that work will be glad to read the essay again in this much extended and complete form.

The first fact that meets us on reviewing the physical condition of the working class in the manufacturing districts during the period alluded to, is that here, at any rate, there is a marked improvement. The companion picture to this, described by Sir J. P. Kay Shuttleworth, is happily not to be found in Manchester to-day.

"The population employed in the cotton factories rises at five o'clock in the morning, works in the mills from six till eight, and returns home for half an hour or forty minutes to breakfast. This meal generally consists of tea or coffee, with a little bread. The tea is almost always of a bad, and sometimes of a deleterious, quality. The operatives return to the mills and workshops until twelve o'clock, when an hour is allowed for dinner. Amongst those who obtain the lower rate of wages this meal generally consists of boiled potatoes. The mass of potatoes is put into one large dish, melted lard and butter are poured upon them, and a few pieces of fried fat bacon are sometimes mingled with them, and but seldom a little meat. Those who obtain better wages add a greater proportion of animal food to this meal, at least three times in the week; but the quantity consumed by the labouring population is not great. The family sits round the table, and each rapidly appropriates his portion on a plate, or they will plunge their spoons into the dish, and with an animal eagerness satisfy the cravings of their appetites."

"The population nourished on this aliment is crowded into one dense mass in cottages separated by narrow, unpaved, and almost pestilential streets, in an atmosphere loaded with smoke, and the exhalations of a large manufacturing city. The operatives are congregated into mills and workshops during twelve hours in the day, in an enervating heated atmosphere, which is frequently loaded with dust or the filaments of cotton, or impure from constant respiration, or from other causes. They are drudges who watch the movements and assist the operations of a mighty material force, which toils with an energy ever unconscious of fatigue. The state of the streets powerfully affects the health of their inhabitants; sporadic cases of typhus chiefly appear in those which are narrow, ill-ventilated, unpaved, or which contain heaps of refuse or stagnant pools."

It is not denied, indeed it is expressly asserted, that the absence of such leading characteristics now is very largely owing to protective and enabling Acts of Parliament passed during the last twenty years. But again, as it is shown in a succeeding chapter, "the credit of this 'arduous conflict' for improved legislation, 'ending as it did triumphantly, belongs, in the 'sacrifices it called for, as well as in the blessings it has brought to the community, to the 'working men of England.'"

It would be impossible in the space of a short review to attempt any close following of Mr. Ludlow or his coadjutor in their statement of facts given in confirmation of the general position they take. Their own work is necessarily an inexhaustive and summary review of industrial history, but within the compass of a small volume it would be well-nigh impossible to group a greater number of pertinent facts, or to embrace a wider range of subjects. We must content ourselves with the bare enumeration of some of the most important.

The basis of great and general improvement in the condition of the working population of the manufacturing districts is undoubtedly found in the Protective and Enabling Acts, to which allusion has already been made. Foremost among these are the Factory and Mining Acts, restricting the hours of labour and the age of employment of those engaged in such labour, with other beneficial regulations; and the Enabling Acts, the establishment of Savings Banks, and the regulations of Friendly and Loan Societies. "One group of measures," says Mr. Ludlow, "for such purpose seems at first sight conspicuous by its absence. Probably if the skilled working men of Great Britain were polled at the present day, in order to ascertain what form of organisation they considered most important to themselves, and if they ventured to give a frank reply, 'from three to four-fifths of them would answer that the Trade Society is that form now, whatever other may take its place hereafter. It is that, however, which the Legislature has till now most persistently refused to recognise.' With this exception the review of social legislation during the last thirty years is full of encouragement, if we could but forget how much remains to be effected in the same direction."

"1867 sees the workers in all the leading branches of our textile industry—cotton, woollen, worsted, hemp, flax, tow, linen, silk, when worked under steam-power—enjoying the reduced hours of ten and a-half a-day, with a Saturday half-holiday after 2 p.m. If children are allowed to work at eight years of age, provision is made for their education. Various other branches of industry, such as print works, bleach and dye work, and lace factories, and processes connected with the protected manufactures, have been brought, with slight variations of detail, into the system."

"It sees female underground labour absolutely prohibited, as well as boy labour unless educated, in coal

or connected ironstone mines, under ten; otherwise, both in these and in all other mines under twelve; whilst here also a system of inspection is at work, powerfully aided by the independent action of the workers themselves."

"It sees abroad a very flood of sanitary legislation. In every place large enough to maintain a local board, the right to pure air, pure water, safe and wholesome dwellings, sweet and well-ordered streets, and public spaces, is in fact recognised by law. Many special facilities and provisions have been enacted for the construction of dwellings for the poorer classes, and providing them with open spaces for recreation."

It will be observed that very little is here said respecting the pauper and "nondescript" working population.

We must pass over the question of education and the progress made in it to say a concluding word about the Trade Societies. Both Mr. Ludlow and Mr. Lloyd Jones are warm friends to the Trade Unionists, although they by no means palliate the crimes which have been committed by some of their members. The whole number of men belonging to the United Kingdom is estimated at from 500,000 to 700,000. This number represents a large aggregate power of combination. What are the purposes for which in the main such combination is resorted to? Undoubtedly to keep up the rate of wages and support those out of work. But those who form a judgment of their operations and of the character of their members by the instances of intimidation and violence which reach us from time to time, or from a protracted lock-out, which paralyses some branch of industry, must admit when they read this essay that they have relied upon very insufficient data.

"No greater mistake can be made, than, as journalists and politicians are apt to do, to treat the mass of members of Trade Societies as dupes, idlers, drunkards, or incapables—their leaders as knaves—strikes for higher wages as their common object. The more these societies are examined, the more apparent it will be that they represent almost invariably the bulk of the able, industrious, and provident workmen in each trade; that they are habitually well governed by men fairly elected by the members as the most trustworthy, respectable, and intelligent, amongst them; that they prevent far more strikes than they encourage."

In the main we believe this to be correct, although we cannot in fairness forbear saying that indications are given more than once, that the writer of this chapter has taken his estimate of the character of the men constituting these bodies from the testimony of friendly witnesses, or from individual instances coming within his cognisance, rather than from a wide general acquaintance with them. This, however, does not affect his facts, if it be more than a supposition. These speak for themselves, and their language cannot be construed into a plea for the suppression of such combinations. With these quotations we must bring our notice of this valuable and instructive little book to a close.

"Let it be observed, moreover, that strikes are expressly discountenanced by many Trade Societies in their rules. . . . 'The executive council does all it possibly can to prevent any strike,' says the secretary of the Amalgamated Engineers; 'we endeavour at all times to prevent strikes. It is the very last thing that we should think of encouraging.'"

"But the most remarkable evidence on this subject is afforded by the proceedings of the Sheffield Conference. A resolution having been proposed by Mr. Odger, to the effect that the various Trade Societies of the United Kingdom should be invited to join the proposed amalgamated society of all the trades, 'for the purpose of resisting lock-outs in any trade so connected, and in rendering pecuniary and moral support to such branches as are necessitated to seek the same,' several amendments were proposed, in effect for the purpose of empowering the association to aid strikes, but were withdrawn, or rejected by large majorities, the vice-chairman saying: 'You will observe that we came here not to form a trades' combination for the advancement of wages either one way or the other, but to resist those great evils of lock-outs, and to discourage strikes.' 'If they led trades to believe,' said another speaker, 'that they would get the support of the trades of the country on all occasions of strike, strikes would be precipitated by the action of this organisation, and it would be a complete failure in a short time.'"

BRIEF NOTICES.

Auvergne; its Thermo-Mineral Springs, Climate, and Scenery. By ROBERT CROSS, M.D., Edin. and Heidel. (London: Robert Hardwicke.) This little book is written to celebrate the healing qualities of the springs of Auvergne, and to commend them to the notice of invalids. The town of Clermont-Ferrand lies at the western apex of a triangle, of which Macon is at the northern and Lyons at the southern angle. The province of Auvergne is traversed by a mountain range, the principal summits of which attain the elevation of 6,000 feet above the level of the sea. Within its area there is a remarkable and extensive group of extinct volcanoes, there being no less than twenty-two craters in a more or less perfect state of preservation. This volcanic district is rich in hot springs, various and very distinct in mineral composition. The commoner alkalies are found in them in combination with sulphur, chlorine, and carbonic acid, while some of the springs are remarkably rich in arsenic. The differing qualities of the sources, Dr. Cross thinks, should commend them to the notice of

those suffering from many and different disorders. Rheumatic and neuralgic patients, strumous subjects, and those afflicted with painful or unsightly skin diseases, are recommended to try these baths and buvettes. The scenery is lovely and diversified, and the neighbourhood abounds in geological and botanical treasures. There is good medical supervision at all the baths. Dr. Cross indulges in a strain of exalted commendation of the virtues of this district, in which we should have more confidence but for the statement at the end of the volume that "the right of working most, 'if not all, these stations, has lately been conceded to 'an Anglo-French Company,' and that the company finds a little difficulty in the way of disposing of its shares. Still invalids may be glad to know of a place to which they may resort with hope of the amelioration, and perhaps the cure, of their complaints."

Handbook for Travellers in Scotland. With Travelling Maps and Plans. (London: John Murray.) Notwithstanding the scorn with which some young travellers affect to treat guide-books, they are essential to a tourist entering a country with which he is not acquainted, if he has not the good fortune to be accompanied by an intelligent friend, familiar with the region. A good guide-book, rightly used—not constantly referred to when in the midst of scenes of beauty or interest, but carefully studied beforehand, and its information appropriated—will greatly add to the enjoyment and to the advantages of travelling. Mr. Murray's handbook for Scotland is an excellent volume. It is of wider range than "Black's Tourist," and has the advantage of being arranged as an itinerary, the whole country being traversed in a series of routes. It is not nearly so full as "Anderson's Guide to the Highlands," a book which, valuable as it is for study, is far too copious for a travelling companion. The land of Burns, the borders, the land of Scott, and the different Highland districts, all receive their fair measure of notice. Englishmen crossing the border for a few weeks' ramble may be directed by this volume in their choice of routes, as well as guided by it to the special objects which they should "do" when their choice is made. Mr. Murray asks, in his Preface, for hints as to the improvement of subsequent editions. We would suggest a fuller provision of maps, and greater care in the literary execution. We have noticed inelegancies and inaccuracies of expression, which are peculiarities of the author rather than Scottishisms, and some of which are confusing to the reader.

NEW MUSIC.

We have great pleasure in introducing to our readers a new book of scales, preludes, and modulations, by IMMANUEL LIEBICH, entitled, *A New School of Velocity and Expression* (R. Cooks, and Co., New Burlington-street, W.). The scales are taken in regular order, and at the end of each is a short prelude, and a modulation into the next key. Some of these modulations are really beautifully harmonised, and the book, as a whole, is far more interesting than is a book of scales usually. We have also a pianoforte composition by M. Liebich, "The Snuff-box Extravaganza," which is rather fanciful, but not equal to some other pieces we have seen by the same composer.

In the way of brilliant though comparatively easy fantasias, we have "Kathleen Mavourneen," arranged by Brinley Richards, "The Last Rose of Summer," and "I've Wandered in Dreams," by G. F. West (R. Cooks, and Co.). These airs are so well known that it would be superfluous to say a word of them. They are arranged evidently with a view to the improvement of amateurs of average ability, and are calculated to give lightness and brilliancy of touch. Mr. West's arrangement of Mr. Wade's melody, "I've Wandered in Dreams," especially strikes us as being full of expression and graceful, but we confess to a wish that there was a greater taste for a more solid style of music than these brilliant but rather meaningless fantasias, of which the air is always the simplest and easiest, but by far the most beautiful part.

THE LATE MR. PUGIN AND SIR CHARLES BARRY. —Mr. Charles Barry has, we think, fairly cleared his father's name from the imputations fastened on it by Mr. Welby Pugin, and which at first appeared so plausible. He produces a letter from Mr. Pugin himself, distinctly defining his own slight share in the Westminster Palace, and a letter from Mr. W. Wright, who was "superior clerk of the staff employed to get out the working drawings of the new Houses." He states that Mr. Pugin made drawings of several parts of the building from smaller drawings prepared by Sir Charles Barry, and adds, "I speak quite within the truth when I say every part of that portion of the building in my charge had the designing hand of Sir C. Barry at least ten times over, and I believe also the remainder of the structure has had similar labour and thought bestowed on it. I know as a fact that although the plan in its general arrangements has remained unaltered, the elevation and sections are very different from the original designs, and no one portion at all accords with any detail prepared by the late Mr. A. W. Pugin."—*Spectator*.

THE REV. JOHN STOCK, LL.D.—At its recent commencement, the Madison University of New York State, United States, conferred the degree of LL.D. on our old friend and occasional correspondent, the Rev. John Stock, of Devonport. The distinction was entirely unsought.

Gleanings.

An amber mine has been discovered about eight miles from Rokewood, near Mount Misery, Victoria. The principal thoroughfares of Hyde Park will be lighted with gas during the coming winter.

The demolition of Middle-row, Holborn, commenced on Saturday.

The new magazine, to be edited by Mr. Anthony Trollope, and which is to appear on the 1st of October, is to be called the *St. Paul's Magazine*.

Two correspondents of the *Inverness Courier* say that a slight shock of earthquake was felt at Loch-broom last week.

It is stated that a Franco-American Company is in course of formation which contemplates the laying of a submarine cable from Ushant to Boston.

Sir Rowland Hill is engaged in writing "The History of Penny Postage," in which he has made good progress.

Last Sunday was the second "Free Sunday" at the Crystal Palace. From 6,000 to 7,000 persons were present. The only entertainment provided was the performance of sacred music on the great organ.

A silver cradle has been presented to Mr. John Morgan, the Mayor of Stafford, to commemorate the birth of a son during his year of office. The "cradle" is in truth an épergne, and it cost 100l.

EXCURSION TRAINS.—Mr. R. Moon, chairman of the London and North-Western Railway Company, said, at the half-yearly meeting of proprietors on the 23rd of this month, "they had now 280 duplicate carriages, which, though not fit to run on the main line, were still useful for third class and for some of the excursion trains."

REMARKABLE MANUSCRIPT BIBLE.—There is in the vestry of St. Peter's, Cornhill, a MS. Bible in Latin, beautifully written, and embellished with 150 very curious miniatures in gold and colours—portraits of the patriarchs, historical scenes, &c. The Bible contains 586 leaves in vellum. It was written by an English scribe about the year 1290.

VERY THOUGHTFUL.—It is stated that Mr. Walker, the watchmaker, of Cornhill, whose premises were recently ransacked by the Casely gang, has received a letter from the convict Casely, dated from his *locus penitentie* in Fremantle, Western Australia, in which that worthy announces that he has completed the draught for a model of a safe which he considers to be thoroughly thief-proof, and which, with touching candour, he begs to place at the disposal of Mr. Walker, as some compensation for the injury he had formerly suffered at his (Casely's) hands.

AMERICAN RAILWAY SLEEPERS.—Speaking of railroads, the Pacific is not the only one which is likely to be interrupted by the actions of the aboriginal inhabitants of the country. A Louisiana paper tells a story nearly equal to the cheerful tales we have been hearing of late anent "ye gentle savage." On the Opelousas Railroad, since the overflow of the Mississippi, the engineer has frequently to blow his whistle to clear the track of alligators, as that is the only resting-place afforded them for miles along the low bottom-lands. Several of these peculiar "sleepers" have been run over by trains, while dozing in the sunshine on the track. Cheerful country!—*New York Times*.

READERS.—The poet Coleridge observed, that readers must be divided into four classes. The first he compared to an hour-glass, their reading being as the sand: it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third class he likened to a jelly bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class he compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserves only the pure gems.

STRAWBERRIES.—Now is the best time in the whole year to make new beds, to ensure good bearing next year. If rooted runners are plentiful take the best only, and destroy all the weak ones; but any varieties it is thought desirable to propagate to the utmost sort the runners as to sizes, planting the forwardest and strongest in beds to bear, and the late weaker ones in separate beds for stocks; these latter will not probably bear till the year after next, and then will be strong plants. Strawberries to fruit in pots next year ought by this time to be strong, and in need of a shift. The soil should be strong loam, well chopped over with rotten dung, and the plants to be potted firm.—*Hibberd's Gardener's Magazine*.

THE ABYSSINIANS.—The people, for whom we may before long be compelled to provide a Government, are not negroes, but mainly Caucasians, of the Bedouene-Arab character. The only real "blacks" in Abyssinia are the slaves brought from the Shangaka tribes; the colour of the others varies from clear light brown—the present fashionable shade, in fact, for the complexion—to the brown of coffee with no milk in it. The people are our cousins, and a branch of the chief family of our race. Their history, from the "blameless Ethiopians" of the Iliad down to the Queen of Sheba—who, as they declare, was their great ancestress—and their conversion to the faith by Constantine's Alexandrian missionaries, separate them from ordinary Africans. Their dead language, "the Geez," may really have been that in which the Queen of Sheba addressed King Solomon, and in which she nursed Prince Menilek, their son. It is now merged into four dialects. As Christians the people are chiefly remarkable for fasting, which they do, or are bound to do, on 192 days of the year. Bruce's description of their ways would make it seem that "manners they have none; and their customs

are beastly," but his stories of the live beef-steaks, and of the coarse debauchery of their feasts, have not been confirmed. Besides being good tanners, blacksmiths, and potters, they have a literature of their own, but they have no printing. As for commerce, the land is generally too full of tumults to give it a fair chance; but the Abyssinians send down to Massowah, when they can, musk and civet in bullocks' horns, ivory, wax, leather, butter, honey, wheat, gold, and a singular spice called Khele, which goes to India for a perfume in the harems. There is also a slave-trade of far too great dimensions, which, it is to be hoped, will come to an end with our occupation of its chief outlet. The country is not by any means a Potosi or an El Dorado, but, with relation to the rich and vast East of Africa which our explorers have opened, and to the growing importance of the Red Sea on one side and Egypt on the other, it is a land which really ought to begin a new volume of history.—*Daily Telegraph*.

Births, Marriages, and Deaths.

BIRTHS.

GOWARD.—August 22, at Market Harboro', the wife of Mr. Rowland Goward, of a son.
ALLEN.—August 20, at Clyde Cottage, Small Heath, Birmingham, the wife of the Rev. S. Thodary Allen, of a son, stillborn.
EVANS.—August 20, at 6, Banbury-road, South Hackney, the wife of the Rev. G. D. Evans, of Grove-road Chapel, of a daughter.
KYD.—September 1, at Almond Villa, Carnoustie, Farfarshire, the wife of Thomas Kyd, Dundee, of a son.

MARRIAGES.

WRIGHT—TURNER.—August 20, at Zion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Roger Murgatroyd Wright, of Bradford, to Miss Lydia Turner, of Bowling.
HANDLEY—BARRINGER.—August 20, at Bunyan Meeting, Bedford, by the Rev. R. Speed, pastor of the Baptist church, Mill-street, William Park Handley, Esq., of Forest-gate, Essex, to Eleanor, eldest daughter of Mr. Favell Barringer Bedford.
ESSERY—BULLIED.—August 22, at the Baptist chapel, Hatherleigh, Mr. John Essery, to Mary Bullied, third daughter of John Luxton, Court House Works.
FANSON—ASHLY.—August 22, at Friends' Meeting House, Staines, Joseph Coventry Fanson, of Darlington, to Alice, fourth daughter of Edward Ashly, Staines.
LLOYD—HOWARD.—August 22, at Tottenham, by the Rev. Andrew Jukes, Howard, third son of Isaac Lloyd, Esq., of Kingdown House, Birmingham, to Mariabella, third daughter of John Eliot Howard, Esq., of Tottenham.
TANKARD—GAWKROGER.—August 26, at Zion Chapel, Halifax, by the Rev. Bryan Dale, Mr. Sladdis Tankard, of Northowram, to Miss Jane Gawkroger, of Halifax.
BOURNE—FAWCETT.—August 26, at Queen-street Chapel, Leeds, by the Rev. W. Thomas, Mr. Jesse Woolacraft Bourne, of Chesterton, to Lydia, only daughter of the late Mr. Thos. Fawcett, of Leeds.
JUBB—KEER.—August 26, at the Congregational Church, Square-road, Halifax, by the Rev. James Cameron, of Hopton, Mr. Tom Jubb, to Janet, only daughter of the late Mr. John Bell Kerr, all of Halifax.
GOODALL—HUNT.—August 27, at the Congregational Chapel, Winchester, by the Rev. W. H. Fuller, Mr. W. Goodall, of Micheldever, to Martha Ann, third daughter of Mr. Henry Hunt, of Richmond, Surrey.
INCHLEY—HEMINGWAY.—August 27, at the Victoria-street Congregational Church, Derby, by the Rev. H. Ollard, F.S.A., Mr. J. T. Inchley, St. Martin's, Leicester, to Eleanor Maria, daughter of the late Mr. George Hemmingway, Derby.
LIDDELL—GRESHAM.—August 27, at Rawdon, by the Rev. Thomas Pottenger, Edward B. Liddell, Alexandria, to Mary Anne Scratcherd, only daughter of the late H. Gresham, Esq., Leeds.
FLOAT—SMITH.—August 27, at Union Chapel, Islington, by the Rev. Palmer Law, of Ware, John Charles, eldest son of Mr. Jonathan Float, of Maldon, Essex, to Sarah Jane, youngest daughter of the late Mr. Thomas Smith, of Wickham Hall, in the same county.
VEITCH—WICKS.—August 27, at Onalow Chapel, Brompton, by the Rev. John Bigwood, Arthur, third son of James Veitch, King's-road, Chelsea, to Emily Eliza, second daughter of Henry Richard Wicks, West Brompton.
BUSS—HARMAN.—August 28, at the Congregational chapel, Sutton, Valence, Kent, by the Rev. E. Laver, Edward, second son of Edward Buss, of Lenham, to Susannah, eldest daughter of Samuel Harman, of Brook House, Sutton, Valence. Also, at the same time and place, by the Rev. Mark Wilks, of London, the Rev. Dr. Jones Harmer, of Salford, to Sarah, second daughter of Samuel Harman, of Brook House, Sutton, Valence.
TIDMARCH—COACHMAN.—August 28, at Camden-road Baptist Chapel, Holloway, by the Rev. W. Brock, jun., Charles, second son of Mr. James Tidmarsh, of Hampstead, and Castle-street, Holborn, to Martha, youngest daughter of Mr. David Coachman, of Chatham.
HEAPE—ASHTON.—August 28, at Belgrave Chapel, Darwen, by the Rev. J. M'Dougall, Benjamin, eldest son of Robert Taylor Heape, Esq., Highfield, Rochdale, to Annie, fourth daughter of the late Thos. Ashton, Esq., Woodlands.
PHILBRICK—JONES.—August 28, at Racket-street Chapel, Ipswich, by the father of the bride, Horace Philbrick, of 81, Lincoln's-inn-fields, London, third son of Fred. B. Philbrick, Esq., Colchester, to Charlotte Anne, second daughter of the Rev. Elizer Jones.
WHITE—GILLESPIE.—August 29, at St. James's Church, Croydon, by the Rev. J. Watson, M.A., the Rev. Edward White, of Tufnell Park, to Mary, eldest daughter of Thomas Gillespie, Esq., Jeamond Lodge, Croydon.
PEEL—ELLIOTT.—August 29, at the Congregational church, Winton, by the Rev. George Stewart, of Newcastle-on-Tyne, the Rev. George Peel, to Mary Elliott, youngest daughter of John Elliott, Esq., of Jedburgh.
GOPP—BOND.—August 29, at the Independent chapel, Barrow-in-Furness, Lancashire, by the Rev. W. Thornbeck, assisted by the Rev. S. Atkinson, brother-in-law of the bride, Mr. Samuel Sackford Gopp, to Margaret Bateson, third daughter of Mr. J. Bond, both of Barrow-in-Furness.
OGDEN—GOODCHILD.—August 29, at Cross-street Chapel, Islington, by the Rev. C. Balthache, W. T. Ogden, to Elizabeth, daughter of J. E. Goodchild, Esq., of Englefield-road, N.

DEATHS.

DASH.—August 24, Rachel, wife of William Dash, Esq., of Kettering, and only sister of the Rev. J. T. Wigner, of Camberwell (formerly of Lynn), in her fifty-second year.
WELLS.—August 25, in the seventy-eighth year of her age, Lydia, relict of the late William Collings Wells, Esq., of Chelmsford.
PONTIFEX.—August 25, Margaret, the beloved wife of Mr. Sydney Pontifex, Bower Chalk, Wilts, and sister of the Rev. Josiah Andrews, Bradford, Yorkshire, deeply lamented by her relatives and friends.
CHESSEY.—August 25, at her residence, 16, Lyndhurst-road, Peckham, Isabella, the beloved wife of Mr. George Chessey, in her fiftieth year, after a long affliction, borne with Christian fortitude.

KERN.—August 26, at 17, Francis-street, Newington, in her seventy-fourth year, Sarah, widow of the late Joseph Kern formerly of Reading.
SWANN.—August 27, at the house of her brother-in-law, 41, North Bailey, Durham, Anne, wife of the Rev. Geo. Wm. Swann, of Hayden Bridge, Northumberland.
RIMINGTON.—August 29, at 10, Milner-terrace, Brompton, deeply lamented by his family and friends, Mr. Samuel Rimington, many years chief officer in the Coastguard, aged eighty-two. Friends will please receive this intimation.
ZAMBRA.—August 29, at Arreton, Isle of Wight, instantaneously killed through a carriage accident, Sarah Sophia, the beloved wife of Mr. J. W. Zambra, of Villa Carano, Tuffnell-park, Holloway, aged forty-three, sincerely regretted by all who knew her.
PEASE.—August 29, at Pendower, Newcastle-on-Tyne, Alice, the daughter of John William Pease, aged one year and ten months.
TERRY.—September 1, at Southgate Villas, Colney-hatch, after many years affliction, Lydia, the wife of Mr. Peter Terry, senior, of Hatton-garden and Colney-hatch, aged sixty-five.
BUCK.—September 1, at Ross, Herefordshire, the Rev. H. F. Buck, late minister for eighteen years of Kyrle-street Independent Chapel, aged sixty-eight. "For ever with the Lord."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols remain at about the point at which they stood last week. They are now quoted at 94½ to 95 for money and the September account, and at 94½ to 95 for October.

There is no change in the main features of the discount market.

The July returns of British exports have been published. They show an increase of 604,596l. over July of last year. The imports of June have appeared. They show a decline of 3,200,000l. as compared with June of last year.

The stock of bullion in the Bank of England is still on the increase, and is now above 23,800,000l.; that in the Bank of France has risen to 38,000,000l.; amounts in both instances unprecedented.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 27, for the week ending Wednesday, August 28.

ISSUE DEPARTMENT.

Notes issued	£37,325,395	Government Debt	£11,015,100
		Other Securities	£1,954,900
		Gold Coin & Bullion	£2,325,295
	£37,325,395		£27,295,295

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	(inc. dead weight annuity) £12,512,373
Reserve	5,874,774	Other Securities	£15,976,828
Public Deposits	7,850,918	Notes	£15,681,583
Other Deposits	18,870,180	Gold & Silver Coin	£1,849,381
Seven Day and other Bills	521,990		
	£44,670,112		£44,670,112

Aug. 29, 1867. FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, London, Monday, September 2.

The weather for some days past has been extremely fine, with hot forcing sun. The supply of English wheat to day from Essex and Kent was moderate, the quality of most of which was very indifferent. Owing to this prices must be quoted generally 2s. per qr. lower than on this day week. For foreign wheat the trade ruled slow, but there was no disposition on the part of holders to force sales, and in the business done, the rates of Monday last were realised. Barley unaltered in value, 4s. the top price of new. Beans and peas firm. The arrival of oats for the week is very large. With a strong demand during the week for France, this article has fully maintained its recent value, at which there has also been a fair steady trade for home consumption.

CURRENT PRICES.

WHEAT—		Per Qr.				Per Qr.	
		s.	d.			s.	d.
Essex and Kent,				PEAS—			
red, old	..	57	to 67	Grey	..	57	to 59
Ditto new	..	52	64	Maple	..	59	42
White, old	..	58	71	White	..	40	44
„ new	..	53	67	Boilers	..	40	44
Foreign red	..	55	65	Foreign, white	..	59	43
„ white	..	57	72				
BARLEY—				RYE	..	52	34
English malting	..	59	50	OATS—			
Chevalier	..	50	56	English feed..	..	23	50
Distilling	..	40	45	„ potatoes	..	25	25
Foreign	..	30	44	Scotch feed	..	24	31
MALT—				„ potatoes	..	29	25
Pale	..	73	78	Irish black	..	21	24
Chevalier	..	78	80	„ white	..	23	20
Brown	..	58	63	Foreign feed..	..	21	27
BEANS—				FLOUR—			
Ticks	..	41	44	Town made	..	52	57
Harrow	..	41	44	Country Marks	..	43	46
Small	..	43	48	Norfolk & Suffolk	..	48	46
Egyptian	..	—	—				

BREAD.—LONDON, Saturday, August 31.—The prices of wheaten bread in the metropolis are from 9d. to 10d.; household ditto, 7d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, September 2.—The total imports of foreign stock into London last week amounted to 10,789 head. In the corresponding week in 1866 we received 14,834; in 1865, 26,208; in 1864, 20,533; in 1863, 19,831; in 1862, 11,698; in 1861, 12,067; and in 1860, 13,595 head. There was a good supply of foreign stock on offer here to-day, in somewhat improved condition. For all kinds the demand ruled heavy, at drooping currencies. The arrivals of beasts fresh up from our own grazing districts were moderately extensive, and of full average weight and quality. All breeds met a dull in-

quity, at a decline in the quotations compared with Monday last of fully 2d. per 8lbs. A few very superior beasts were disposed of at 5s. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received 1,600 short-horns; from other parts of England, 670, various breeds; from Scotland, 8 Scots; and from Ireland 170 cows, &c., the latter in poor condition. There was an increased supply of English sheep, the quality of most of which was good. Sales progressed heavily at from 2d. to 4d. per 8lbs. less money. The best Downs and half-breds changed hands at 5s. per 8lbs. The sale for lambs was exceedingly dull, at auction prices. We have ceased to quote them, as the lamb "season" is over. Calves were in short supply and moderate request, at last week's prices. The highest figure was 5s. 2d. per 8lbs. The sale for pigs was heavy; nevertheless, the quotations were supported.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	3	4	Prime Southdown	4	10	5	0
Second quality	3	6	4	0	Lambs	0	0	0	0
Prime large oxen	4	2	4	8	Lgs. coarse calves	4	0	4	8
Prime Scots, &c.	4	10	5	0	Prime small	4	10	5	2
Coarse inf. sheep	3	2	3	4	Large hogs	3	4	3	10
Second quality	3	6	4	2	Neatm. porkers	4	0	4	4
Pr. coarse woolled	4	4	4	8					

Quarter-old store pigs, 22s. to 25s. each. Suckling Calves 22s. to 25s.

NEWGATE AND LEADENHALL, Monday, September 3.

The supplies of meat on sale in these markets are seasonably good of all kinds, the demand for which is heavy, at drooping prices. The imports of foreign meat into London last week were 125 packages from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	3	6	Inf. mutton	3	2	3	6
Middling ditto	3	8	3	10	Middling ditto	3	8	4	2
Prime large do.	4	0	4	2	Prime ditto	4	4	4	6
Do. small do.	4	4	4	6	Veal	4	0	4	8
Large pork	3	6	3	10	Lamb	0	0	0	0
Small pork	4	0	4	4					

BOROUGH HOP MARKET, Monday, Sept. 2.—Our market continues very quiet, buyers only supplying immediate requirements, and, owing to the general inactivity which prevails, quotations must be considered merely nominal. The steady continuance of fine weather has been of great benefit to the good gardens in every district, and a heavier crop than was anticipated a few weeks ago will doubtless be the result. The blighted grounds, although showing signs of improvement in some places, are much infested with mould, and with all the aid of the present favourable weather, cannot be expected to alter for the better at this late period of the season, as far as the coming crop is concerned. Continental advices continue very favourable, and the coming crop promises well, both as regards quantity and quality. Advices from New York to the 22nd ult. reports the market as very firm. A great increase of blight is observable in nearly every section, and the plant is evidently in serious jeopardy. Mid and East Kent, 11s. 6s. to 12s. 6s.; Weald of Kent, 10s. 10s. to 12s. 6s.; Sussex, 10s. 10s. to 11s. 6s.; Farnham, 11s. 6s. to 12s. 6s.; Yearlings, 6s. 10s. to 8s. 6s.; Olds, 5s. 6s. to 5s. 12s.

PROVISIONS, Monday, Sept. 2.—The arrivals last week from Ireland were 1,450 Brins butter, and 3,186 bales bacon, and from foreign ports, 14,640 casks, &c., butter, and 2,149 bales bacon. In the Irish butter market but little alteration to notice, some sales effected of finest Clonsilla, &c., at 9s. on board. Finest foreign met a good sale at improving rates. Best Dutch advanced to 110s. to 112s. The bacon market remains steady without change in prices, the supplies about equal to the demand.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 2.—These markets are fairly supplied with home-grown potatoes, but scantily with foreign produce. On the whole trade is steady, at the following quotations:—English Regents, 60s. to 100s.; Shaws, 70s. to 90s.; Rocks, 70s. to 85s.; Kidneys, 100s. to 120s. per ton.

SEED.—Monday, Sept. 2.—Cloverseed was held at previous rates, not much of fine red offering. White samples were quite as new, but little yet at market. New white mustard seed was in fair supply, about 700 qrs. of good quality and prime condition. 10s. to 11s. per bushel were the prices demanded. New winter tares were held higher, but not much wanted at present. New trefoil was quite as dear, and in fair request.

WOOL, Monday, Sept. 2.—We have very little change to notice in the value of any kind of wool. The export trade is still heavy. The public sales of colonial wool are progressing steadily. Up to this time about 80,000 bales have been brought forward.

OIL, Monday, Sept. 2.—Lined oil has ruled steady at 57s. 12s. to 58s. per ton on the spot. The recent improvement in rape oil, has been supported. English brown, on the spot, 38s. per ton. Cotton oil has ruled dull. Olive oils are steady in value. Coconut oil has commanded rather more money, and the value of palm oil has had an upward tendency.

TALLOW, Monday, Sept. 2.—The market is inactive, P. Y. C. on the spot is quoted at 44s. for old, and 44s. 6d. to 44s. 9d. per cwt. for new. Town tallow 43s. 8d. net cash.

COAL, Monday, Sept. 2.—Market well supplied, at last day's rates. Hutton's 20s., Haswells 20s., East Hartlepool 20s., Hartlepool 19s. 6d., Caspary 19s., South Hetton 19s. 9d., Wiman Gray 18s., Tunstall 17s. 9d., Hetton Lyne 17s. 9d., Hartleys 18s. 9d., Eden Main 18s. 6d., Belmont, 18s.—Fresh ships, 45; left, 2; total 47. At sea, 40.

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